

16275

# CHURCH MANAGEMENT

RECORD OF CHRISTIAN WORK



*The Thorndike Hilton Chapel,  
at the Chicago Theological Seminary*

## The Altar Place

O H, hidden splendor deep-set in the dusk  
Above the cross within this quiet place,  
O, perfumed hour, from what ancient musk  
Has come this Presence and this magic face.

I who know little of the sacrament  
Have seen a precious chalice lifted here,  
From what far country has the cup been sent  
To guest and stranger in this atmosphere.

It is as though some ministry of space  
Had cut through time above the altar place.

Rachel Mack Wilson  
In "Line o' Type"—Chicago Daily Tribune.

MAY  
1936

VOLUME XII  
NUMBER EIGHT

RELIGIOUS BOOK DIGEST



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## 42nd - ANNUAL - 42nd

### AUGUST 12th THROUGH 23rd

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HERBERT W. BIBER, Pastor First Presbyterian Church, Bala Cynwyd, Pa., August 12-17.

JOHN H. MCCOMB, Minister Broadway Presbyterian Church, New York City.

WILL H. HOUGHTON, President Moody Bible Institute, August 18.

W. E. BIEDERWOLF, Minister Royal Poinciana Chapel, Palm Beach, Fla., and Director of Winona Lake Bible Conference.

HARRY A. IRONSIDE, Minister of Moody Memorial Church, Chicago, Ill. August 20-23.

MEL. TROTTER, Evangelist, August 20-23.

SAMUEL M. ZWEMER, Princeton Theological Seminary. August 12-17.

CONRAD HOFMAN, Jr., National Missionary Council. August 18-20.

GYPSY SMITH, Jr., Evangelist, August 22-23.

BISHOP A. W. LEONARD, Methodist Episcopal Church. August 12-14.

JAMES MCGINLAY, Minister Central Baptist Church, London, Ont. August 12-14.

ROBERT G. LEE, Minister Bellevue Baptist Church, Memphis, Tenn. August 15-17.

J. HOFFMAN COHN, American Board Mission to Jews. August 12.

ULDINE UTLEY, Evangelist. August 16-17.

"ALLIE" BANKER, Evangelist to children. August 12-23.

H. L. CHAILLAUX, National American Commission.

W. E. PAUL, Supt. Minneapolis Gospel Center, August 19.

PETER MACFARLANE, Supt. St. Paul Gospel Center. August 19.

J. A. HUFFMAN, Dean School of Theology, August 23.

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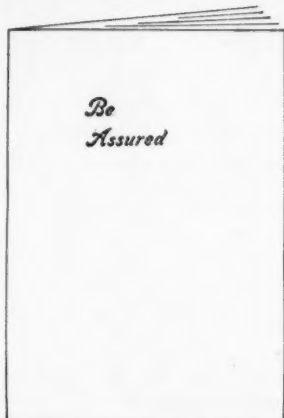


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### THE EDITOR'S DRAWER

#### "No Money for Publicity"

Today has brought more than its usual quota of requests, from well intentioned social and religious organizations asking for free publicity for their particular work. I do not like to play the part of the hard boiled man but most of these must be consigned to the waste basket. It is not because we are not in sympathy with the movements but because there is a limit to space available.

Another reason is that the editor finds it difficult to appreciate the executive mind which appropriates money for a staff, rent, telephone, postage, professional services and many other things but fails to squeeze in an adequate amount for publicity.

This executive may not know it but such free publicity costs the publisher plenty. No business in the world is having a larger share of the cost of the new social idealism placed upon it than publishing. Increase in wages, costs of paper and other items bear heavily upon the publisher. Every line of type set must be paid for. At the same time advertising revenue is depressed.

Free space is an economic question of course. But much more than that it is a moral question. Just how far has any enterprise, charitable or otherwise, the moral right to expect some one outside of its organization to foot its bills for publicity.

WILLIAM H. LEACH.



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Edward E. Buckow—Business Manager

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# MAY JUNE JULY

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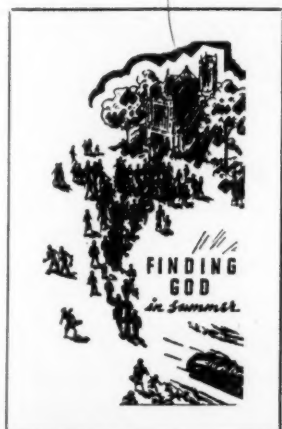
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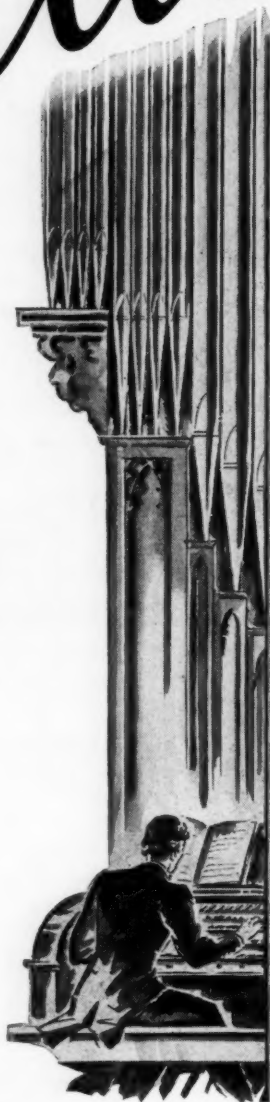
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# CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME XII  
NUMBER 8  
MAY, 1936

## Dwight L. Moody

Ambassador of Christ

By John McDowell\*

ON this notable occasion, the anniversary of the ninety-ninth birthday of Dwight L. Moody, the founder of The Northfield Schools, no words could be more appropriate at the beginning of this service than those of Mr. Moody himself—in reality his own autobiography:

"Some day," he said, "you will read in the papers that Dwight L. Moody of East Northfield is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that's all; out of this old clay tenement into a house that is immortal—a body that death cannot touch, that sin cannot taint; a body fashioned like unto His own glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die; that which is born of the Spirit will live forever."

These words of prophecy are today reality, luminous and living reality. Death took the body of Mr. Moody from us but not his spirit. That abides, and will abide forever as a benediction and blessing to the whole world. Mr. Moody lives today (1) in the innumerable numbers of men and women all over the world whose lives he touched with his inspiring and transforming message; (2) in the institutions which he established for human welfare; (3) in the books which he published; (4) in the hymns which he inspired; (5) in the movements which he inaugurated for human service; (6) in the outstanding leaders of many of the mightiest movements of modern life.

Five years before Mr. Moody's death Professor Henry Drummond, one of Mr. Moody's most efficient co-workers and an

acknowledged expert in spiritual diagnosis, said: "Whether estimated by the moral qualities which go to the making up of his personal character or the extent to which he impressed them upon whole communities of men on both sides of the Atlantic, there is perhaps no more truly great man living than Dwight L. Moody. America possesses at this moment no more extraordinary personage. Not even among the most brilliant of her sons has any rendered more stupendous or more enduring service to his country and its life."

"Moody's name and good works," said Lyman Abbott, the editor of *The Outlook*, "are known and loved throughout the civilized world. By his death the world has lost one of its greatest leaders. His marvelous energy and kindly spirit made friends for religion by the tens of thousands."

"In the death of Mr. Moody," said Dr. Francis L. Patton, then President of Princeton University, "the world has lost a man who, though he had no academic education, was one of the greatest powers for winning souls to Christ and the uplifting of his fellowmen."

We cannot come in touch with a man of such colossal achievements, transforming influence and masterful power without asking, what was the secret of this man's influence and where were the headings of his power?

Great men influence the world in three ways: by what they say, by what they do, and by what they are. It may be truthfully said that Dwight L. Moody influenced the world in all three of these ways.

### The Things He Said

In the first place, Dwight L. Moody influenced the world by what he said—by his preaching. Mr. Moody was most himself, most eager and most ener-

getically alive when he stood before vast audiences to pour out in strong, animating words his gospel of God's love for man. As he stood upon the platform he looked like a business man, he dressed like a business man, he took the meeting in hand as a business man would, he spoke in a business man's fashion. His preaching was always Biblical, vivid, picturesque, vital, positive, urgent, reasonable and intensely personal. It is generally conceded that no man ever spoke to more people directly than did he. Other preachers have spoken to groups one day in seven for a few years, but here was a man who held and swayed multitudes six days in the week for over thirty years. He never lost his drawing power. The most wonderful thing about Mr. Moody's preaching was that the people never seemed to tire of it. Through all those wonderful years from 1871 to 1899 the crowds that thronged about him were as great as ever, surging around the doors and cramming the hall as soon as the doors were open. Mr. Moody stood before the world for all that was wise and effective in evangelism. He was the embodiment of an evangelism that was Scriptural in its basis, spiritual in its aim, personal in its method, social in its expression, co-operative in its action, effective in its appeal, and fraternal in its spirit. Mr. Moody not only drew the multitudes, he moved them as did no other man in the last century. His preaching was always vital, transforming and practical. It changed human natures and made for holy and useful living.

After a sermon preached in the Congregational Church of Gill some of his hearers, who were farmers, were discussing him. All of these farmers knew him as a boy and hence their familiarity with him as this conversation will

\*Dr. John McDowell is a secretary of the Board of National Mission of the Presbyterian Church in the U. S. A., a member of the class of '90 of Mt. Herman School. This address was given at East Northfield on the anniversary of the ninety-ninth birthday of Mr. Moody, February 5, 1936.



show. "Dwight didn't speak his piece as well today as he usually does," said one. Another spoke up and said: "Dwight may know something about preaching but we doubt if he has kept up with the business of farming." A third spoke up and said: "Whatever criticism you may have of Dwight's preaching, it has been my observation that our chicken coops are always safer after Dwight preaches here in this town."

Mr. Moody was never at a loss for a reply to any question or criticism from his audience. When preaching in Hyde Park, London, on "Christ as the Light of the World," one man shouted: "Ah, man, the man who invented gas did more for the world than Christ," to which Mr. Moody replied: "Then I suppose, my friend, when you come to die you will send for the gas fitter." All of Mr. Moody's replies and retorts were in the spirit of kindness and helpfulness.

By his spiritual motives and sane methods, which were void of all sensationalism and claptrap, Mr. Moody not only won the hearty cooperation of all spiritually-minded people and secured the conversion of multitudes of the ungodly, but more completely than any other man of his day he impressed upon the Christian Church her responsibility for the lost, her inescapable obligation to be always and everywhere evangelistic. Mr. Moody was the inspiration of the summer open-air preaching campaigns in many of our cities, campaigns which carried the Gospel to thousands and hundreds of thousands of people during the summer days when many of the churches were closed. He, above all popular preachers, worked for solid results. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" was the sum and substance of his message and the heart of his appeal. Mr. Moody understood the cardinal principle of brevity in preaching. He was always intense in spirit but quiet in manner, generally conversational in tone, never shouted, never was theatrical, his gestures simple and his sentences always direct and pungent. He used to say: "I like to speak better than preach because if I can only get people to think I am talking with them and not preaching at them, it is so much easier to hold their attention." That Mr. Moody succeeded is shown by the following comment made by one of those who attended one of his evening meetings, who, when asked if Mr. Moody preached, replied: "No, he didn't preach, he only talked." *The New York Times*, in speaking of Mr. Moody's work in New York City in 1876, said: "Whatever philosophical skeptics may say, the work accomplished this winter by Mr. Moody in this city for

(Turn to page 422)

## Ministers Vacation Exchange

**H**ERE are some splendid opportunities for a rest and a change. Freed from pastoral work one service on Sunday is hardly an arduous task. Hundreds of ministers have enjoyed summer vacations through the courtesy of this column. Send in your offer. No charge for insertion. Mailing address must appear in the announcement so that replies can be mailed direct. Items which reach us before May fifth will appear in the June issue.

**Cumberland, Maryland.** Central Methodist Church. 400 members. *The Switzerland of America*—near Mountain Lake Park—Midway between Washington, D. C. and Pittsburgh on National Highway. Will exchange pulpit and parsonage for July or August with minister of any congenial denomination. **Fred B. Wyand, 229 Glenn St., Cumberland, Maryland.**

**Whiting, Indiana.** Methodist Episcopal. 600 members. Would like to exchange with a minister in the Rocky Mountain Region near Denver during the month of August. One service each Sunday. Our home is two blocks from Lake Michigan beach. Forty minutes from down town Chicago. **Buel E. Horn, 1706 Sheridan Ave., Whiting, Indiana.**

**Monte Vista, Colorado.** Presbyterian. 300 members. In Colorado Rockies, scenic drives, fishing. Would like to exchange June and July with pastor in New York state or New England. Correspondence invited. **W. S. Crozier, P. O. Box 306, Monte Vista, Colorado.**

**Mt. Vernon, Ill.** Methodist. Thousand members. Would like to exchange during month of July with some minister in Rocky Mountains. One service here. **Harry C. Brown, 114 So. 12th St., Mt. Vernon, Ill.**

**Lebanon, New Hampshire.** Methodist. Would like to exchange attractive parsonage, completely furnished and with every convenience, for parsonage near sea shore or along Great Lakes during vacation in August. Among hills, near mountains, rivers, lakes, and situated in a beautiful New England town of over 7,000. 147 miles to Boston, and 5 miles to Dartmouth College. **Edgar Bruce Wilson, 17 School Street, Lebanon, New Hampshire.**

**Sarnia, Ontario, Canada.** United Church. Ten miles from your Port Huron, Michigan. Six miles from Lake Huron. Quiet and restful. Would like to exchange pulpit and manse for one month with minister in or near Montclair, New Jersey. **A. Earle Wagborne, R.R. 2, Sarnia, Ontario, Canada.**

**Lawrence, Massachusetts.** First United Presbyterian. 375 members. Near Boston, New England beaches, White Mountains, and famous Northfield Conferences. Will exchange pulpit and room for same in Canada or Great Lake region, or New York State, for month or five weeks after July 1st. One service. **Orland M. Ritchie, 125 Berkeley St., Lawrence, Mass.**

**Altoona, Pa.** Presbyterian. 1200 members. Would like to exchange during August in or near Boston. One service. Beautiful scenery and excellent climate. **W. L. Ritter, 1123 14th Avenue, Altoona, Pa.**

**Greenville, Texas.** Baptist. 600 members. Would like to exchange during August with Baptist church in Ozarks of Arkansas or Missouri. Have nicely furnished parsonage. City of 15,000 only 53 miles of Dallas, Texas. Visit the Texas Centennial and save hotel bills by staying at home every night. **C. A. Voyles, Pastor, Park St. Baptist Church, Greenville, Texas.**

**Endicott, New York.** Will supply church July or August for use of parsonage. No exchange. Prefer vicinity of sea, or vacation country. Or will supply for moderate honorarium. **F. H. Sterne, First Baptist Church, 1404 Monroe St., Endicott, N. Y.**

**Hannibal, Missouri.** Mark Twain's old town. On Mississippi River. Population about 23,000. College town. Summer schools. Methodist church of about 600 members. Will exchange with minister of any Protestant denomination during July or August. \$50,000 church building. \$10,000 parsonage furnished. **Henry R. Mills, 1237 Bird Street, Hannibal, Missouri.**

**Greenfield, Iowa.** Greenfield is the county seat of Adair County, 1,800 population, membership of 600, fifty-seven miles from Des Moines. Modern parsonage, garage, paved highways, would like to exchange for July either in Northern Minn. or Rocky Mountain region, but would consider other locations. **J. R. McNichols, Greenfield, Iowa.**

**Jeffersontown, Kentucky.** Presbyterian. Six miles from City Limits of Louisville. Would like to correspond with someone who would be willing to conduct four morning services during August for use of five-room manse completely furnished. **Clyde Foushee, Jeffersontown, Kentucky.**

**Holland Patent, N. Y.** (foot hills of Adirondack Mountains) Presbyterian Church. 200 members. Forty miles from Syracuse, city of General Assembly this year. Fourteen miles from Utica, N. Y., and nine miles from Rome, N. Y. Would like to exchange for month of July or August, the latter preferred, with minister of any Evangelical church located in Pennsylvania, New Jersey, Delaware or Maryland. **Egidius Kellmayer, Holland Patent, New York.**

**Berlin, New Hampshire.** Baptist church of 200 members in the heart of the White Mountains, less than 20 miles from Mt. Washington. Would like to exchange for last two weeks in July and first two in August or would consider month of August. Or could use a supply for the above period in exchange for the use of parsonage. Modern parsonage in a city of 20,000 in fine residential section but only a few steps from the center. One service during the summer season. **Harold C. Ross, 79 High St., Berlin, New Hampshire.**

**Port Allegany, Pennsylvania.** Baptist. 340 members. Allegheny Mountains. Would like to exchange during July or August with minister in New England or New Brunswick, Canada. One service. **Earl D. Wooddell, 59 Church Street, Port Allegany, Penna.**

**Lexington, Illinois.** Methodist. Four hundred members, would like to exchange with or supply for minister in Ontario, Canada, or eastern Michigan, during July or August. No remuneration except use of house. One service here. **T. Reighton Jones, Lexington, Illinois.**

# Chicago A Summer Mecca For Preachers

By William H. Leach

**R**ELIGIOUS leadership has been moving from the East to Chicago and the Central West," remarked my friend, an Eastern churchman as we visited in the Pullman. "Have you ever noticed the accumulation of religious training institutions which are located in and about Chicago?"



William H. Leach

I had noticed it. It has been my privilege to spend some time during the summer sessions, for several years, in Chicago. Also I had listened to ministers during the winter months as they made their plans for summer conferences or graduate work in Chi-

cago. I read consistently *The Christian Century*, a great mold of public opinion which is published in that city. So I was very responsive to a suggestion that there might be publicity values in the situation.

Chicago has many ministerial training institutions. Some of these have no summer sessions so we merely mention the names in passing. Others we will speak of in detail. In Evanston there is Garrett Biblical Institute, a graduate school of theology of the Methodist Episcopal Church and Seabury-Western, an Episcopal Seminary. In Chicago, there is the Moody Bible Institute, founded by the great evangelist, and carrying on the traditions of his work; the Presbyterian Theological Seminary, formerly the McCormick Theological Seminary; The Northern Baptist Theological Seminary, and the Norwegian Baptist Divinity House. At the University of Chicago on the south side, there are several cooperating seminaries and graduate schools. These include the Divinity School of the University, the Chicago Theological Seminary (Congregational), the Meadville Theological Sem-

inary (Unitarian), and Disciples Divinity House (Disciples). Each of these institutions is serving a loyal constituency and several have made unique contributions to Christian thought and leadership.

But I am interested, in this article, only in the institutions which bring ministers to this great midwest metropolis in the summer months. This is just the right time of the year to tell *Church Management* readers what they offer, for it is quite possible that many of my readers will turn their attention for summer work in that direction. Let's take them up geographically, starting at the north and coming through the city, ending the study with the University in the south.

## Garrett Biblical Institute

Evanston, home of Garrett Biblical Institute, lies just north of Chicago, located on Lake Michigan. This happens to be the only seminary to be discussed which borders directly on the lake. Garrett is a Graduate School of Theology, founded in 1855. Dr. Horace Greeley Smith is the present president. It is located on the campus of Northwestern University, also a Methodist institution, and students, in credit courses, have the advantage of exchange courses in the University.

Garrett, in 1936, will offer both a credit summer course and a short term conference for ministers. The credit course will run from June 16 to July 17. This makes it possible for the minister to be away from his church but four Sundays, yet do five weeks of work. Classes are held on Tuesday, Wednesday, Thursday and Friday, with four class hours per day. Each class, however, meets for a two hour period each class day. This arrangement makes concentration possible. The summer pupil may take two majors for the five weeks and thus secure six term hours credit.

Professor Murray Howard Leiffer, of the department of Sociology, is the dean of the summer session. He announces some very interesting courses and he, himself, will have one course on "Urban

City Life." A most practical subject, a new approach in teaching is offered in the course, "Preaching the Christian Doctrine," to be led by Harris Franklin Rall and Ernest Fremont Tittle. Dr. Rall will spend one hour each day in the presentation of a doctrinal subject. Then Dr. Tittle, pastor of the First Methodist Episcopal Church of Evanston, will give an hour to the method of preaching that particular doctrine. From the Southern Methodist University will come Professor M. C. McPherson, with a course on, "Psychology and Religion." Professor Richard Deming Hollington of Garrett's department of church administration, will illustrate lectures on church architecture. There are others as interesting which probably should be mentioned. There are the social observation trips into the racial areas of Chicago, to Hull House and other places of interest.

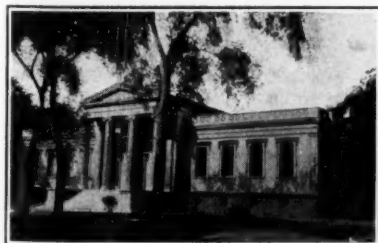
Though a Methodist seminary, Garrett welcomes ministers of other denominations and faiths and such are always included in the enrollment. The cost—that is easy to take. A registration fee of \$12.50. Cost of room is \$12.50. Table board is \$22.50. A total of \$47.50 for the entire period. That is not so bad, is it?

The special Pastor's Five Day Conference will be held July 20th to the 24th. The following leaders will take part in this conference:

Harris Franklin Rall, "Presenting Christian Doctrine to the People;" Paul Minear, "The Prophetic Message of Jesus;" Edwin Voigt, "The Old Testament in the Pulpit;" Harold Ehrensperger, "The Minister's Use of Literature," and Dr. Murray Leiffer, "The Christian Looks at His World."

## Midwest Institute of International Relations

Quite apart, and yet on the same campus and cooperating with Garrett and Northwestern University is another summer conference. It is known as "The Midwest Institute of International Relations," and has been con-



Three Scenes at the Presbyterian Theological Seminary  
Left to Right: Virginia Library; The Commons; and the Gymnasium



ducted for the past five years by the Society of Friends and the American Friends Service Committee. For a period of two weeks, June 22nd to July 3rd, this conference will bring outstanding leaders from all parts of the world, who will discuss religion and international programs. There will be Norwood from England, Kagawa from Japan, John Emlyn Williams from Germany. From our own land there will be Norman Thomas, Julien Bryan, Senator James P. Pope, T. Z. Koo, and other distinguished leaders.

The tuition charged for these two weeks is \$10.00. Room, board and tuition may be secured for \$35.00.

#### Presbyterian Theological Seminary

In the twenty-third hundred block at North Halsted Street, is the Presbyterian Theological Seminary, presided over by the dynamic John Timothy Stone. This is an old and distinguished seminary of the Presbyterian Church in the U.S.A. It now offers no summer quarter but does have a one week ministers' conference from July 27 to August 1. Professor Norman E. Richardson of the department of religious education, will be the director in charge. Three hundred ministers will probably be in attendance. Twenty-six courses of lectures will be offered. They cover a very wide range of subject matter. Lecturers from the faculty of the seminary will be supplemented by distinguished guests.

At the worship service to be held each evening, Dr. George A. Buttrick of Madison Avenue Presbyterian Church, New York City, will be the preacher. Dr. William S. Sadler, well known psychiatrist, will give a course on the use of applied psychology. Professor Carl S. Stolz of Hartford Theological Seminary, will offer two courses on pastoring and pastoral psychology. President Stone will lecture on personal evangelism. The Bible will not be neglected. Professor O. R. Sellers will have a course on the major prophets and Professor Paul Ewing Davies will lecture on the religion of David and the life of today. Other courses include theology, Bible land explorations, religious education. Dean Richardson will lecture in this latter field and also in the field of worship.

One interesting feature of the school will be the attendance of from fifty to sixty university student pastors, college professors, and directors of Westminster foundations. They will meet for study and also to provide leadership in other groups. This will give a first hand introduction into the work among college youth in the schools and universities represented.

A lot is jammed into one week at this conference. And on top of everything else there is usually a trip to a National League park for a ball game. The cost is very nominal. Ten dollars pays

#### TO KNOW CHICAGO YOU SHOULD SEE THESE

##### Brookfield Zoo.

**The Lincoln Trail:** Chicago Historical Society, Lincoln Park, St. Gaudens' "Lincoln."

**The Loop:** Tribune and Wrigley Towers, Board of Trade, Chicago Temple, Daily News and Civic Opera Buildings, Marshall Field and Company, etc.

**Radioland:** (N.B.C. Studios) and the Wholesale City, Lighting Institute, etc.

**Adler Planetarium, Shedd Aquarium, and Field Museum of Natural History.**

**Packtown** (Union Stock Yards).

**Nationality Groups:** Chinatown, Negroland, The Ghetto, Poland.

**Settlement Houses:** Hull House, Chicago Commons, The University of Chicago Settlement, Jewish People's Institute, Northwestern University Settlement, Olivet Institute, etc.

##### The Art Institute.

**University of Chicago Campus and Lorado Taft Studio.**

**Steel Mills of South Chicago.**

List prepared by Professor Charles T. Holman, Chicago Divinity School.

tuition, room and board. Three hundred is the maximum number that can be accommodated. So if you like this conference, better get your application in early.

#### Moody Bible Institute

The Moody Bible Institute, Institute Place, has for fifty years occupied an unusual place in Christian education. It was founded to educate, direct and encourage gospel workers, evangelists, singers, Bible readers, teachers and ministers. It does not present the educational accreditations of the graduate schools but its work is distinct and helpful.

It offers both a summer course of six weeks and a two weeks Ministers' Institute. The summer credit course of six weeks is divided into three terms of two weeks each, the work being arranged so that a subject may be completed in one of the shorter periods. This summer course is part of the regular school year and students mingle with ministers and others who may come for the summer work. The courses would include music, apologetics, missions, Bible study and related subjects. Rev. Harold L. Lundquist is the dean.

The summer Institute for Ministers will be held July 13 to 25. Teachers at this institute will include Rev. D. E. Hart-Davies of St. Thomas Church, Edinburgh, author of *Biblical History in the Light of Archeology*. Dr. Will H. Houghton, president of the Institute, Dr. P. B. Fitzwater and Dr. John C. Page, both of the Institute faculty. There is no tuition in the Institute but a three dollar student benefit fee is charged. To those attending the summer school, a special low rate is given for the ministerial institute. Board and room cost from \$6.45 to \$8.70 per week. There is also an additional charge for private lessons in music.

This institution is fundamentally Biblical in theology and evangelistic in temperament. It is undenominational. It will welcome all who wish to use its resources. But a modernist would not be at home here. On the other hand, those

who believe in the historic position of the school will find their faith strengthened through a few weeks' residence.

#### The University Schools

In the south side of Chicago lies the great University of Chicago with its various schools. High standards of scholarship and thoroughness of training probably are the characteristics of these schools. Two of them, the Chicago Theological Seminary (Congregational) and the Divinity School, unite for a one week summer conference.

Ministers who wish to take up the summer work will enroll in either the seminary or the divinity school, according to their own choice. The heritages of the two schools are different. Historically, the emphasis of the Divinity School has been classical and modern scholarship; the Seminary has placed the emphasis on the practical in ministerial preparation. These two heritages unite in the opportunities now offered.

The summer session of each school runs ten weeks, June 22 to August 28. This period is divided into two terms of five weeks each with courses complete in each term. Every phase of the minister's life, intellectual and practical, is touched. Theology will be presented by Edwin Ewart Aubrey of the Divinity School and Arthur Cushman McGiffert at the Seminary. Dean Shirley Jackson Case will lecture on church history. William Clayton Bower and Ernest John Chave will have courses in religious education. Pastoral psychiatry will be offered by Professor Charles T. Holman of the Divinity School and two chaplains from the Illinois State Hospital at Elgin, Anton T. Boisen and Donald Crawford Beatty. President Palmer of the Seminary will have a class in Christian Worship. Robert Cashman, well known to *Church Management* readers, will have a course in business administration of the church for the second term.

The seminary charges a \$2.00 registration fee and a \$10.00 library and incidental fee, per term of five weeks. \$17.50

(Turn to page 430)



# This Rural Church Serves the Community

By James D. Wyker\*

PROTESTANTISM has been accused of disregarding community redemption while moving heaven and hell to save a sinner. But after we have saved all the sinners, we still find our elders and deacons worshipping mammon and operating the pagan social and trade agencies of the community. Salvation can not be achieved without Christianizing recreation, education, music, politics, farm agencies and business. We must redeem community agencies as well as our leading laymen if we want community salvation.

Let us look at the situation intelligently. Let us admit that country churches are declining because farmers are too sincere to be pious on Sunday and pagan the rest of the week. They are too consistent to pray about brotherhood on Sunday and practice cut-throat competition on weekdays.

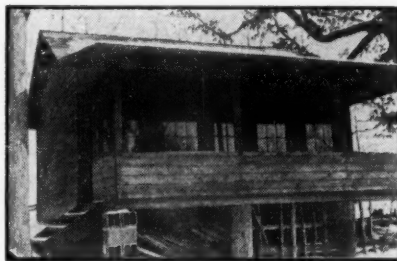
How shall we go after community salvation? Let us first unite our religious forces. A divided church is impotent to redeem a sinful community. Emory Nash is a progressive farmer. He took his children out of Sunday school in a center where there are many churches because the presence of sectarianism taught his children divisiveness, conflict and competition. He declares that the community high school is a better teacher of religion, for it symbolizes unity, cooperation and goodwill.

Many have thought that unity is the total answer to the failure of rural churches. Even unity is not enough. I am acquainted with many federated and community churches which are failing to redeem their communities. In addition to unity we must operate an intelligent and effective program of community redemption. But I am not writing merely to preach. I want to tell what we have done at North Jackson.

Nine years ago there were five denominations and five congregations. Today, there are two congregations; one has about a dozen average attendance, the other has over a hundred and fifty attendance. The latter congregation is composed of four of the former denominations. What advantages have come to the North Jackson community

through the single organization of religion?

First, there is enough money to pay, and enough people to challenge, a full time seminary-trained ministerial leadership for the community life. Too long, our rural churches have been the stepping stone for the young, the resting place for the unqualified, and the door



The Old Horse Shed Becomes a Mess Hall

out for the aged. I believe that the single church rural community presents a young minister the greatest opportunity in all Protestantism.

Secondly, the religion of the community hits a higher level of effectiveness in both numbers reached, and quality of work done. Our community has four hundred families. No other church assumes responsibility for three hundred and fifty of these, so our church does. One-fourth of these people are members of the church and Sunday school. Over one-eighth, or about one hundred and ninety people, are at Sunday school and church on any one Sunday. People of no church and any church come to this community religious institution. The quality of service rendered is higher because we have enough people to age-group our constituency into departments where we can do specialized work under the supervision of teachers and leaders who are trained for their task. For example, we have agencies such as a daily vacation church school, two young people's organizations, a scout troop, choir, directed church recreation and adult education which is on a par with city church programs.

Third, a third advantage is what I have called unified religious personnel; by which I mean that our farm leaders, store operators, public school teachers and other leaders make a tremendous spiritual impact upon the community

because they are all working in a single unified community religious program rather than in competition. For example, our Sunday school superintendent is a high school teacher; and about one-half of his Sunday school staff are his public school co-teachers. This panel of community leaders is a wonderful asset to the rural preacher, for he can relieve himself of much responsibility by passing it on to these co-workers. The faithful service of these loyal leaders makes it possible for their minister to get away from his post many days every month to tell the rural church story. A single church in the place of many does not add leadership; it multiplies leadership.

Fourth, unified religion makes a maximum use of the community's investment in buildings and equipment. One of our old buildings is now a parish house where comfort and convenience is provided for Sunday school, church, and community organizations. The public school building is used for the vacation church school, ten Sunday school classes, religious drama, and music, and out-of-school athletics. A third building, which is not in use, will probably be moved alongside of the building now used for church, and converted into a religious education plant.

Fifth, the foremost service which the church renders the community is in the area of community public opinion and public behavior. The minister becomes a kind of shepherd of community agencies as well as of the personal life of his flock. You remember that John Frederick Oberlin introduced education, flax, and good roads to the mountaineers of his parish. A full time resident rural minister must do more than preach; he must take counsel with local business men; teach adult classes in character education, lead the community in wholesome recreation; in short, the rural minister is the spiritual engineer of the community.

Our community has adopted a technique called the community council, through which these various aspects of community life are given spiritual direction. The council is composed of delegates from every community agency. It met last Monday evening. In that circle sat lodge leaders, a business man, Sun-

\*Mr. Wyker is the pastor of the Federated Church of North Jackson, Ohio. This paper was read at the National Rural Church Conference held in Washington, D. C., last January.

# A Litany For Mothers Day

From slowness of heart to comprehend what is divine in the depth and constancy of a Mother's love;

GOOD LORD DELIVER US.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the weightier matters of justice and mercy and love;

GOOD LORD DELIVER US.

By our remembrance of the Mother of our Lord standing by the cross of her well-beloved Son;

GOOD LORD DELIVER US.

That it may please thee to open our ears that we may hear the Saviour's word from the cross, "Behold thy Mother";

WE BESEECH THEE TO HEAR US, GOOD LORD.

That it may please thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own every woman widowed, bereft, hard-pressed in life;

WE BESEECH THEE TO HEAR US, GOOD LORD.

That it may please thee to touch our hearts that we may behold our Mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime; in women of every creed and color and condition;

WE BESEECH THEE TO HEAR US, GOOD LORD.

That it may please thee to excite our pity for all Mothers robbed of their beloved sons by the hideous institution of war;

WE BESEECH THEE TO HEAR US, GOOD LORD.

That it may please thee also to lay upon our conscience the unequal lot of the Mothers of the poor, the underprivileged and the unemployed;

WE BESEECH THEE TO HEAR US, GOOD LORD.

That it may please thee to kindle within us divine discontent with any social order which tolerates war or poverty or any preventable suffering among the Mothers of the world;

WE BESEECH THEE TO HEAR US, GOOD LORD.

That it may please thee to hasten the coming of the divine society, when every Mother shall be secure, encompassed by loving provision for her every need;

WE BESEECH THEE TO HEAR US, GOOD LORD.

—Roy Edwin Thomas.

day school superintendent, school superintendent, Farm Bureau head, Parent-Teachers Association head, minister, and two leading laywomen. They arranged a community calendar for six months, then took counsel on a fall community homecoming and festival, and made plans which each leader is taking back to his organization for approval.

This idea of the rural minister being the shepherd of community agencies and the engineer of the community mind is ten-day-by-airplane from the function of the average part-time sectarian preacher. How long will it be before the secretaries of American Protestantism will understand the futility of part-time preachers in competitive churches? A single church in the community increases the influence of the minister and the prestige of Christ.

Sixth, this brings me to the sixth advantage, experimentation or new community approaches. The consolidated rural church has the constituency and the money to apply the most up to date methods to the most modern church problems. Under this advantage of experimentation I wish to consider three of our undertakings.

First is recreation. Like most rural communities, no recreation except school athletics, and occasional stale parties, had graced the community. Older

young people went to dance halls and to the dogs. Three years ago we began a church program of recreation with the following benefits:

- (a) Games of skill replace games of might.
- (b) Games of cooperation replace games of competition.
- (c) Games of fellowship replace games of hard feeling.

Now our young people play "Weave the Wadmal," "Gustaf's Toast," and games of other lands with the thrill and joy that they play our own American quadrille. The dance hall closed out of business three years ago; and the beer parlor moved out of the township last fall.

The second experiment is a religious camp project. Our community is not wealthy; but, because we are united, we have been able to get access to a hundred acre woods, erect a lovely cabin with a nice fireplace, and build a large mess hall out of lumber reclaimed from what used to be an eyesore—the old Disciples' Church horsesheds. We have six five-day camps each summer; for intermediate girls, Boy Scouts, two groups of seniors, older young people, and young mothers. The rural people have been sold on these camps on this theory: a farmer breaks a colt by hitching him to the plow every day for a week, not by

hitching him on Sunday forenoons each week. Just so, intensive religious training is most effective. About eighty people attended these local camps last summer. They are our most effective means of building character and creating leadership.

The third experimental project is in the field of adult education. Last month we operated a study group upon the co-operative movement. This was a local advance into the area of community economic redemption. Fourteen post high school young people did twenty hours of class work in addition to home study on this subject.

During the previous winter a cooperative school for young men was held. Nine attended the full five-day session. On the first day they showed the popular attitude of hopelessness about the farm situation in America. As soon as they heard about the Peasant Gospel schools in Japan and the story of Denmark, they became enlivened. A chart of the new producer-consumer society stirred their minds with an endless list of questions. Work committees often slowed up their task because they became so interested in further discussion of some factor regarding cooperation.

The method of learning fluctuated easily between such forms as lecture, debate, panel form, questions, craft and visual education. Songs and jokes were readily used, especially at the beginning of meals and lectures. Occasionally the atmosphere became such that prayer was a natural development in the group. The school was said to be the highest form of religious education because the group not only talked cooperation, but was, in brief, an actual cooperative community. The ministers deliberately set the stage by practicing sharing and mutual aid throughout the period. Representatives from marketing cooperatives, consumers' cooperatives, credit unions, farm bureaus and county agents, as well as the county FERA rural economics and recreation instructors, gave generously of their time and equipment.

Each person brought produce or money to the extent of \$2.25. Some of the boys brought profanity; but they did not use it. Some brought tobacco, but did not smoke. A beer parlor was at hand, but not frequented. Is it possible that undesirable behavior may be corrected by replacing it with creative activity?

I would repeat, these experiments show that there are new approaches to community redemption which come to the rural church when sectarianism is abolished.

## TO A MOTHER

Youth fades, love droops,  
The leaves of friendship fall,  
A Mother's secret hope  
Outlives them all.

—N. P. WILLIS



# An Achievement in Masculine Missions

By George A. Brown\*

**T**HE whole problem of interesting men in missions is, in its final analysis, a matter of interesting men thoroughly, heartily, and enthusiastically in Jesus Christ Himself. The entire missionary enterprise of His Church centers in Him, its living, glorified, ever-present Head and Lord. As Bishop T. U. Dudley says, "The man who does not believe in carrying the gospel of Jesus Christ unto all men everywhere does not believe in Jesus Christ. No interest in missions means no interest for that particular thing for which Jesus was content to be born and to live and to die . . . Yes, no interest in missions means no interest in the Lord Himself."

The men we have in mind in this discussion are Christian men, men who know Jesus Christ experimentally as their personal Saviour and Lord. Only such men can be expected to concern themselves about Christ's missionary passion, and purpose, and program.

## Recognize It As Imperative

This question of how to interest men in missions takes at least two things for granted: first, that Christian men OUGHT to be interested in missions, and second, that men CAN be interested in missions. The only question, therefore, that calls for an answer is just HOW

this interest may be generated, developed, directed and made productive of definite, practical results. Consider first the imperativeness and possibility of this matter. That men OUGHT to be interested in missions grows out of the fact that THE great mission of the Church is missions. Since men constitute, in part, the membership of the Church of the Lord Jesus Christ, missions is most certainly "A Man's Job," just as much as it is the business of the women, and the children of the Church. More than this, it is primarily the work of Christian MEN to make Jesus Christ known to the world for when our Lord began this great enterprise He entrusted the task to MEN. The historian Harnack has remarked of the first three centuries of the Christian era, that "we cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries"; that is, by what we now call LAYMEN.

Why is it then that today the work of Christian missions is largely in the hands of the women of the Church, especially in the local congregations? They are doing a magnificent piece of work and may God bless them in it. But as a result many look upon the entire missionary movement as a women's undertaking, and not as something to challenge the serious and active devotion of strong Christian men. At the Younger Men's Missionary Congress in Chicago last May, a delegate reported at one of the group conferences, that a man,

when asked to give to missions, replied: "I contribute to the pastor's salary and to provide heat and light for the church; you'll have to see my wife about missions."

"Why are the men of the Church not as interested in missions as are the women?" This very question the Christian men of India are asking, Dr. Stephen J. Corey, President of the United Christian Missionary Society tells of conducting an open forum in India with some Indian Christian Leaders, mostly men, who asked, "Are your women and children interested in sending the gospel to India?" When he replied that probably two-thirds of the money for foreign work in his communion came from the women and the Sabbath Schools, their astonishment was unbounded, and one of them said, "Why, sahib, we in India have always felt that Christianity was a Man's religion . . . Why are the Christian men of America less interested in bringing Christ to us than are the women and children?" In answer, Dr. Corey told them that the Christian women in America were definitely organized for the study of missions and therefore knew more about missions and were naturally more interested and were doing more for missions than the men who were not so organized.

## Recognize It As Possible

This suggests the further question: Why are the men of our local churches not organized and doing the same kind

\*Mr. Brown is the minister of the First United Presbyterian Church, Elyria, Ohio. Copies of this story, in booklet form, may be secured by writing him at that address, at four cents per copy or \$3.00 per 100. The article is reproduced by special permission of The Board of Administration of the United Presbyterian Church.



Men's Missionary League, First United Presbyterian Church, Elyria, Ohio



of missionary work as the women? Here is the reason: In addition to the fact already stated, that this whole undertaking to make Christ known to the world is regarded as being largely a strictly feminine affair, there is the general and deeply rooted conviction that the work of organizing the men of our local churches for definite, systematic mission study and specific missionary service, simply cannot be done. Even the leaders of the missionary movements of the men of our evangelical churches are decidedly skeptical as to the possibility of this thing. When we were thinking of organizing a Men's Missionary Society in our Elyria Church, a letter was written to the Secretary of a well-known National Movement for Christian men, asking him for any help that he could give us in launching this new enterprise. He replied, "We do not recommend the organization of men's missionary societies, since they cannot be maintained continuously, as is the case with the women." (He thinks otherwise now.)

The second point in our theme is that men CAN be interested in missions because they OUGHT to be. The divinely imposed command insures the possibility of it. The very imperativeness of this task assigned to the men of the Church of our Lord is the prophecy of its accomplishment. Christian men CAN be brought together and they CAN be held together in a missionary organization with continuous monthly programs of spiritual worship and missionary education and service, with the finest Christian fellowship and increasing devotion to their Lord. IT HAS BEEN DONE, and thus the possibility of it is fully demonstrated by the Men's Missionary League of the First United Presbyterian Church of Elyria, Ohio. We are ready now to answer the question "HOW?"

#### How We Have Done It

It is not necessary to say that this work is the fruitage of prayer, of much prayer, for every forward movement in missions has been the result of prayer. The book of "The Acts" makes this plain as does the history of Christian missions since the first century of the Church's life. There was also a very definite purpose; after three unsuccessful attempts had been made to get the men together and to hold them together, to organize them around the missionary objective. Finally there was the pursuit of this end in the spirit of patient persistence which the Lord has so wonderfully blessed. His hand has been so manifestly present and powerful that we ascribe to Him the glory and praise of it all.

Lord's Day morning, November 19, 1933, marks the formal beginning of this movement in Elyria. That was "Men and Missions Sunday" and the pastor

### CONSTITUTION AND BY-LAWS

#### Article I—NAME

The name of this organization shall be "The Men's Missionary League" of the First United Presbyterian Church of Elyria, Ohio.

#### Article II—OBJECT

The object of this League shall be to promote an intelligent, active, personal interest in Missions on the part of the men and boys of our church, involving the following particulars:

1. The recognition of the privilege and duty of sharing the Lord Jesus Christ with the world through the missionary enterprise.
2. A comprehensive educational program for the thorough missionary instruction of the men and boys of our church.
3. The practice of definite, intelligent prayer for Missions in general and especially for the missionary agencies and work of our own church.
4. The actual support of some specific missionary project which we will have as our own and for which we will be personally responsible financially.
5. The rendering of definite, personal missionary service as we may have opportunity and ability.

#### Article III—MEMBERSHIP

Any man over eighteen years of age, having read the constitution, desiring to join the League, and being presented by the Membership Committee, may become a member of the League by the vote of the members present at any regular meeting.

#### Article IV—OFFICERS

The officers of the League shall be President, Vice President, Secretary and Treasurer. These shall be elected annually.

#### Article V—DUTIES OF OFFICERS

Section 1. The President shall preside at all meetings of the League and have general oversight of the work. He shall be, ex-officio, a member of all committees.

Sec. 2. The Vice President shall perform all the duties of the President in his absence.

Sec. 3. The Secretary shall keep a correct record of the proceedings of the League, read the same at the close of each meeting for approval, and enter them in the minute book for adoption at the next regular meeting. He shall also notify all persons of their election or appointment, give notice of all meetings, and conduct the correspondence of the League.

Sec. 4. The Treasurer shall receive all money and remit the same as directed by the League. He shall keep a correct account of all such receipts and remittances and present to the League a monthly and an annual report. His books shall be audited annually.

#### Article VI—DEPARTMENTS OF SERVICE

In order to the full realization of the final objective of the League, which is that of a growing likeness to Jesus Christ in life and service, the following things shall be emphasized: Bible study and prayer for personal spiritual growth; faithful church attendance; personal evangelism; Christian stewardship; Christian fellowship and anything else that may contribute to the accomplishment of the purpose for which the League is organized.

#### Article VII—MEETINGS

The regular meeting of the League shall be held on the third Monday of each month. This meeting will be held at the church, unless otherwise specified by the Executive Committee.

The annual meeting shall be held on the third Monday of April for reports, election of officers and other business.

Special meetings may be called by the President at the request of three members of the League.

One-third of the membership shall constitute a quorum for the transaction of business.

#### Article VIII—AMENDMENTS

This constitution may be amended at any regular meeting of the League by a vote of two-

thirds of the members present, provided that notice of such proposed amendment has been given in writing at a previous regular meeting.

### BY-LAWS

#### Article I

#### SUGGESTED ORDER OF SERVICE

Worship Period  
Roll Call  
Reading and Adopting of Minutes  
Presentation of Letters or Other Communications  
Reports of Committees  
Business  
Educational Program  
Adjournment  
Social Period

#### Article II—COMMITTEES

##### EXECUTIVE COMMITTEE

The Executive Committee shall consist of the officers of the League, the chairmen of all standing committees and the pastor. The President of the League shall be, ex-officio, the chairman of the Executive Committee.

It shall be the duty of this committee to plan and direct the work of the League and to appoint such other committees as may be found necessary.

##### STANDING COMMITTEES

The following standing committees shall be appointed annually by the Executive Committee: Membership, Program, Project, Boys' Work, Welfare, Social and any others that may be needed. Each of these committees shall consist of at least three members. The pastor shall be, ex-officio, a member of all these committees.

##### MEMBERSHIP COMMITTEE

The Membership Committee shall endeavor to bring new members into the League and present them for membership. They shall also make an effort to hold all members to regular and faithful attendance.

##### PROGRAM COMMITTEE

The Program Committee shall provide interesting and profitable programs for the meetings of the League. This should include such items as mission study courses, mission discussion groups, missionary speakers, etc.

##### PROJECT COMMITTEE

The Project Committee shall be responsible for the definite missionary service to be rendered by the League. It shall be the duty of this committee:

1. To select and propose to the League some definite missionary project of which they would become the actual doers or the financial supporters.
2. To supervise this project for the League, if it be a local one, or
3. To handle correspondence on the selected project, if it be a foreign one.
4. To report on the project and its development to the League from time to time and otherwise cultivate the interest of the men in its support.

##### BOYS' WORK COMMITTEE

The Boys' Work Committee shall have charge of the Boys' Missionary Society and shall endeavor to promote the social, intellectual, moral and spiritual welfare of the boys of our Bible School, congregation and community.

##### WELFARE COMMITTEE

The Welfare Committee shall do the work of "The Good Samaritan" by ministering to the physical and material needs of the members of the League and the men of the church and community as occasion may offer and the League may direct.

##### SOCIAL COMMITTEE

The Social Committee shall direct all the social activities of the League and shall endeavor to promote the spirit of Christian fellowship among its members as well as among the men and boys of the church.

##### Article III—FUNDS

The funds of the League shall be provided by personal subscriptions and by free-will offerings presented at the regular monthly meetings of the League.

preached especially to his men on the subject, "Missions—A Man's Job," based on Acts 1:8. In closing he appealed to them to organize a real Men's Missionary Society, calling a meeting for this purpose the next evening. Fifteen men met with the pastor in response to the challenge of the previous day. From that night meetings were held twice a month, for a period of six months, under the pastor's leadership, until the organization was completed, May 21, 1934, by the adoption of a constitution, the election and installation of officers, and the appointment of committees. Ever since

that time meetings have been held on the third Monday evening of the month—a time found to be the most suitable time for our men. The membership at present is 40, being 60% of the men on the church membership roll. The average attendance from the beginning has been 27, for the last year 31, and for the last five months 36, including several neighboring pastors and some of their men.

Beside the usual officers for such an organization, there are membership, program, project, boys' work, welfare, and

(Turn to page 432)

# The Clerical Confessional

By J. W. G. Ward

*Shall this minister separate from his wife? Or shall he leave his profession and seek employment elsewhere? This is the problem that confronts this married man who writes Dr. Ward. His answer will interest others.*

## III. Incompatible Marriage

MUCH has been written about the problems of the minister and also the minister who is a problem. Yet seldom has this matter been discussed: the minister's wife who is a problem. In doing so, we are not forgetting the magnificent part played by so many devoted women of the manse.

"I earnestly hope you will not think I am unchivalrous. If I were not up against it, I would never be base enough to write in this strain. But here is the situation: while I was a student in the seminary, I fell in love with a girl. She was just as near perfection, I thought, as a human being could be. She was a church member and just the type for a minister's wife. She entered into my studies and interests with the fullest zest, sharing my hopes for a successful ministry. And no man ever began with a better chance. As soon as I was graduated, I settled in my first charge, taking my bride with me. The folk just took her to their hearts. She was a trifle inexperienced, but there were plenty of willing friends to advise her. She helped in the church. And as a minister's wife she ranked one hundred per cent.

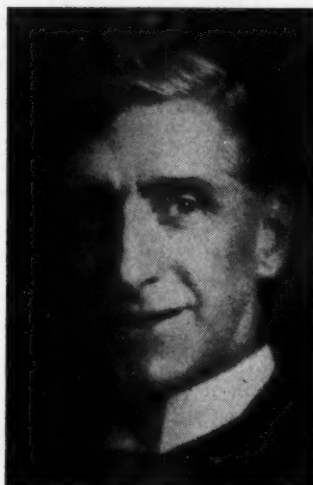
"After a few years, we moved to a large city. It was a wonderful opportunity. But most of the people were entirely different. We were out of our element; at least, I was. Some of the women were 'socialites.' They flattered my wife with their adulation. They swamped her with invitations to luncheons, lectures, bridge-clubs. And she lost her head. She began to put on airs. She retailed gossip about members of the congregation. She has offended scores of people who are not in her present class. She 'talks big' about the functions at which she has been present. At church gatherings she pursues the same line, especially the good time she has had at some bridge-luncheon, or the dance to which the So-and-so's had taken her. To crown it all, she has taken to show her authority in church affairs. She wants to run things. If people will not fall in with her suggested methods and ideas, she openly tells them they are incompetent. Instead of using a little tact and smoothing over an unpleasant situation, it almost looks as though she took fiendish delight in stirring up fresh trouble. All my objections are laughed at, my remonstrances ridiculed. People are talking. Some of them are a bit old-fashioned. At any rate, they have their own standards for the minister's wife. My work is suffering. My influence has been undermined. I

am not blaming her altogether, but I cannot apply myself to study, and it is plain that I cannot keep on like this. My sermons are thin; what is more, I cannot put any conviction into them, when I know what people are thinking and saying. Thank God we have no children. Ought I to give up the ministry or separate from her? The choice seems to be between my work and my wife. There seems to be no other alternative."

My dear Sir:

Such a situation is almost intolerable, and you have our sympathy. In all our attempts to counsel our friends, we have seldom come upon a more knotty problem. It is a matter of common knowledge that the marriage state can be nearest heaven or nearest hell. And you have evidently had some experience of both extremes. Our first reaction to your question is, if it does not seem too ungracious, that the lady requires a sound spanking. But, on second thought she is too old for that, although she does not seem to have grown up. It is difficult to advise you without personal knowledge of the case. We can, however, discuss it on general lines in the hope that it will prove of help.

Undoubtedly, the time has come for a complete understanding between you.



J. W. G. Ward

Your work, not to say your health, is too important to be endangered by marital discord. Are you sure that you have taken the trouble to place the situation before her? Surely she cannot be wholly blind to her own interests. Another thing—are you quite sure that the faults are wholly on one side?

Now, we do not assent to the prevalent view that the minister's wife is an unpaid assistant in the church. We do not agree that the church has a right to regulate the family life of the pastor. At the same time, there are certain accepted standards to which both the minister and his wife are expected to conform. There is no secret about that. Every intelligent woman who marries a minister knows that. She is required not only by those standards, but also by the explicit teaching of the New Testament, to be a model of Christian devotion, love, and sound faith. Discretion, sympathy, and tact are indispensable if she is to be a true helpmeet to her husband. Social distinctions between the various families in the parish ought never to be recognized. The recipient of people's confidences, she must treat such as sacred. And while she is not intended to be either dowdy or ascetic, nor to forego legitimate joys and pleasures dear to the feminine heart, she must, nevertheless, seek the divine approval in all things. While there are certain high privileges falling to her lot as a minister's wife, there are also solemn obligations.

Anything which makes her husband's work more difficult—and, God knows, there are enough obstacles in the path of the modern ministry—ought not to be countenanced. Anything that gives rise to justifiable complaint as to her inconsistency, her preference for questionable people or pursuits, her mode and standard of personal life, must be renounced. In common fairness to her husband and the cause he represents nothing less can be asked. All that may sound a "hard saying." But the ripe judgment of our denominational leaders would, we believe, endorse what we have said.

Putting it on the lowest plane, any woman who thwarts the efforts of the man by whose labor she enjoys economic security, who lowers his professional standing by embarrassing him by either her attitude towards his clientele or her indiscretions, who diminishes his earning power and even jeopardizes it altogether, is little better than a fool.



## Church Contributions Increase

**T**HE average church member contributed \$13.03 to his church in offerings and subscriptions, in 1935. This is \$1.00 more than he gave during the year 1934, but in 1936 he will donate almost \$14.00. Church giving today reveals a steady decline in the number of large individual contributions, but the increase in the number of small gifts more than compensates, according to a survey of churches in 144 cities and towns, made by Northwestern National Life Insurance Company of Minneapolis.

The 173 churches reporting in the survey showed a gain in membership of approximately 4% from 1933 to 1934. At the same time, however, total contributions registered a slight shrinkage,

due to a reduction in the average individual contribution from \$12.71 in 1933, to \$12.00 in 1934. Total receipts climbed more than 8% in 1935, while membership remained almost stationary; the average contribution per member was \$13.03 for the year. Based on advance subscriptions and contributions so far in 1936, the survey shows, the average contribution per member will be \$13.89 for the present year.

Increased receipts for 1935 over the previous year were reported by 109 of the churches in the survey, while only 56 showed decreases. Increased membership was shown by 70 congregations, while 30 registered decreases; for the most part, the changes were slight, however; relative improvement was about

Putting it on the highest plane, it is almost incredible that any wife, more or less realizing the solemn vows which are upon her husband, could hamper the cause of Almighty God, committed to human hands. The responsibility is enormous. She might do such immeasurable good. By her influence and example, she could further his efforts, focussing the light through her consecrated personality, and kindling love in the souls of some whom only a woman can reach. What is even more, she could so inspire her husband in his service, so cheer him when downcast, so fire his heart with new ambition when inclined to discouragement or slackness, that, like a giant refreshed, he would go forth to greater achievements. What will a man not do for love of a woman! For the beauteous Rachel, Jacob toiled seven years and then seven years more. For the lovely Helen of Troy the tides of battle ebbed and flowed. For the stately Queen Elizabeth adventurous gallants faced the perils of uncharted seas to extend her dominions. And the divine is often mediated through the human. To withhold that help or, worse still, to range oneself with the antagonist, is to fight against God Himself. But to consecrate one's powers to this noble end of redeeming the race, even though it may mean self-sacrifice, though it may demand renunciation, is life's highest privilege.

Reverting to this particular case, your wife is suffering from a neurosis. She needs treatment by a psychiatrist or a physician experienced in psychotherapy. Unless immediate steps are taken she will wreck her own life and yours, too. We are not an alarmist, but reading between the lines of your letter, you are in a precarious mental and physical state.

This course cannot be taken without her consent. If she will not consult a medical man, your difficulties remain. You are still on the horns of a dilemma. The choice is not simply between your wife and your work. The issue is much more complex. You may keep to your wife and lose your work, but you may also separate from her and still lose it. Churches are very scrupulous, not to say

sensitive, about the minister's family affairs. Perhaps they are unjustly so. An unavoidable separation can be faced for reasons of health—say, a case of tuberculosis, where the wife must enter a sanitarium—without a murmur. But when there is temperamental maladjustment, which may be as really a disease, or a moral and spiritual disturbance, the unfortunate man is supposed to endure it without complaint.

It cannot be done. Any man in the ministry knows that a quiet mind is essential to productive work, that friction and disagreements not only ruin the home atmosphere, but also destroy mental poise, balance, and the reverential spirit in which alone the functions of his office can be exercised.

Your position is so grave that you cannot defer action any longer. We urge you to have the matter out with your wife, and persuade her, if possible, to seek medical aid. Tell her the truth kindly but without either exaggeration or reservation—that the happiness and future usefulness of you both are at stake.

If, however, you cannot prevail upon her to act reasonably, then the next step can be determined only by yourself. If your work means more to you than your personal interests—as it should—if you are convinced that the divine requirements demand sacrifice on your part, then perhaps the only course left for you is quietly to let her go her own way. You may, for decency's sake, have to camouflage the facts, by sending her on a visit to her own people or friends. A temporary separation may restore balance and true perspective to you both. And a genuine readjustment and reconciliation may then be possible.

It is too late to be wise now, but if a man would grapple with a matter like this in its early stages, and put his foot down rather than seek for peace at any price, such a calamity might have been averted. Going still further back, if the student were counselled by his seminary about the right type of woman a minister should seek for his wife, again it might save many a man from the tragic misery you have been called to endure.

the same for large and small churches.

Comments by pastors and board members were generally optimistic, and noted a definite improvement in the response to subscription campaigns for 1936. Typical comments from individual churches follow:

Bismarck, North Dakota: "Giving is on the upgrade and the burden is assumed by a larger number of givers, although individual gifts are smaller."

Saginaw, Michigan: "Two years ago one-third of our membership was out of work; today there is not a man without a job; even those who graduated from high school within the past two years have jobs."

Little Falls, Minnesota: "The swing today is away from large contributions, but the greater number of small contributors practically offsets the decline in large gifts."

Inglewood, California: "A marked upward trend in the past six months."

Yakima, Washington: "Offerings this year will exceed those of last year only because of greater effort and the assistance of one gift of unusual size."

Newark, New Jersey: "Our increase in receipts is due solely to better collection methods. However, parish is better off now than it was two years ago; about 75% of those unemployed then are now working."

Freedom, Pennsylvania: "Money seems to be coming in better since September, 1935. Have paid off nearly \$500 of current debt since last summer."

Winfield, Kansas: "Subscriptions exceeded our budget at the beginning of the year, the first time in the memory of our officers."

Waukegan, Illinois: "Completed our Every-Member Canvass in November, 1935. Increased our number of subscribers by 70% and our total subscribed by 40%. Pledges oversubscribed by about \$1,000."

Fayetteville, Arkansas: "In this area the trend in church finances and membership and Sunday School attendance has been downward since 1926."

Louisville, Mississippi: "Church giving has increased about 20% in the last two years but is still 20% below the level of six years ago."

Rhineland, Wisconsin: "We are starting back upward from a three-year low. Last canvass netted us 10% more in pledges and also showed an increase in the number of pledges."

Stevens Point, Wisconsin: "Recovery in religious organizations does not show as promptly as elsewhere. People pay their other obligations before renewing pledges to the church."

Des Moines, Iowa: "1935 and so far this year, we find to be the most difficult of the entire depression period. Prospects for improvement now, however."

Iowa Falls, Iowa: "Situation improving. Besides regular budgets, since last October, \$2,500 worth of improvements have been added and practically paid for."



# A Plan of Bible Reading Evangelism

By Gilbert B. Christian\*

THE ideal of every pastor is to have his people reading the Bible regularly, and, if possible, with a definite plan in mind, but how to do it is often quite another question. We have done many things in the past to encourage such regular reading, but until we adopted the following plan of Bible Reading Evangelism we did not get very far with it.

This plan is not original with us, although we believe that the angle which we have given it, and which is described herein, increases its value. It is an interesting observation that within the past two or three years a number of the large denominations have given special attention to encouraging more regular Bible reading. Our own denomination is now publishing quarterly bookmarks with suggested daily readings printed on them.

Bible Reading Evangelism, as covered by this article, not only accomplishes all that is desired, but has far-reaching possibilities. The principle behind it is every individual keeping track of the number of Bible verses read and reporting them to his church each week. The evangelistic opportunities in the plan are in the members of any group reaching out into the community and getting their friends and neighbors to report their readings to their church and thus making a point of contact between the church and those individuals.

It all began when our Sunday School superintendent visited the Baptist Church at Visalia, California, and saw the plan in operation there. Upon investigation he learned that it has been promoted among the churches of the Northern California Baptist Convention for the past three or four years by a retired minister by the name of W. T. Riggs, who is now living in Visalia. Mr. Riggs has made this plan his hobby and has succeeded to such an extent that the churches of the Northern California area reported 16,500,000 verses read during the preceding year, at their last state convention.

To many it may seem a very simple thing to count the verses read or heard read and report them each Sunday, but the fact that it is an effective means of encouraging regular reading of the

Bible is shown in the progress that has been made in our own Sunday School. When we began the plan three months ago the weekly reports were around 5,000 verses, but in this short time it has jumped to 19,000 verses weekly, which was the latest report at the time this article was written, and is increasing weekly. With the increased reading has gone an increased interest in the Bible that is making it a living book for many who formerly neglected it.

Soon after taking up the plan of reporting the number of verses read we felt that in one way it was too indefinite, and that there ought to be some way of directing the reading towards a certain point. Therefore, we prepared a list of Bible references all having to do with the subject of the international Sunday School lesson for the following week. Each week we mimeograph slips listing chapters and verses relating to the lesson theme for a week in advance, together with the number of verses in the passage, and a place to check each

passage as read. Then there is space to add in all other verses read or heard read, and space for the total for the week. These are passed out in both Sunday School and church services one Sunday and brought back the Sunday of the lesson mentioned.

It will be noted that we count not only the verses read, but those heard read. Where the entire family reads the Bible together in daily devotions the same verses count for every member of the family. This also applies to the verses heard read in a public service, over the radio, etc. Each individual keeps track of his own verses and reports them the following Sunday.

It has been interesting to notice the many fine comments that have been made about the plan by our members. Many who formerly read a chapter every day are now reading much more, and a number are finding what a joy it is to read an entire book of the Bible through at one sitting. In that case we have slips which show the number of verses in each book.

We are also finding that boys, in the primary and junior departments, whose parents are not connected with any church, are taking the slips home and getting their parents to reading the Bible to them. Furthermore, a number are now asking their neighbors and friends to keep track of their reading and give them a weekly record of it so they can report it to their Sunday School. As pastor of the church I am finding that the plan is also a blessing to shut-in members. They are expressing a joy in being able to share in the work of the church through reporting their readings, as well as the joy of regular Bible reading. I find they have them ready for me every time I call. This plan also gives more of a point to all of my pastoral calling, for every Christian needs to read the Bible more.

There have been some cases where members of churches have asked non-Christian friends to read the Bible and report the verses, and those asked have done it because of their friendship, and as the result they have been led to make a confession of faith in Christ. Whatever else may be said for or against the plan, it is certain that it does encourage regular and constant reading of the Bible, and that has never brought anything but good results in the life of any person who ever tried it.

## BE A BIBLE READING EVANGELIST

Keep a record of the Bible verses you read or hear and report the number through your Bible School Secretary who will keep the record of the total reading each week.

### NUMBER OF VERSES IN EACH BOOK

Matt.	1071	Eph.	155	Heb.	303
Mark	678	Phil.	104	Jas.	108
Luke	1151	Col.	95	1 Peter	105
John	879	1 Thes.	89	2 Peter	61
Acts	1007	2 Thes.	47	1 John	105
Rom.	433	1 Tim.	113	2 John	13
1 Cor.	437	2 Tim.	83	3 John	14
2 Cor.	257	Titus	46	Jude	25
Gal.	149	Phil.	25	Rev.	404

### New Testament 7957 Verses

Gen.	1533	2 Chron.	822	Dan.	357
Ex.	1213	Ezra	280	Hos.	197
Lev.	859	Neh.	406	Joel	73
Num.	1288	Esther	167	Amos	146
Deut.	959	Job	1070	Obad.	21
Jos.	658	Psalms	2461	Jonah	48
Judg.	618	Prov.	915	Micah	105
Ruth	85	Ecccl.	222	Nahum	47
1 Sam.	810	S. of S.	117	Hab.	56
2 Sam.	695	Isa.	1292	Zeph.	53
1 Kings	816	Jer.	1364	Hag.	38
2 Kings	719	Lam.	154	Zech.	211
1 Chron.	942	Ezek.	1273	Mal.	55

### Old Testament 23,145 Verses

### PRAYER BEFORE READING

Lord speak to me as I read Thy Holy Word; that I may know what is that good and acceptable and perfect will of Thine, and that I may be strong in the power of Thy might. "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

### BIBLE READING MOTTO

LET GO—all human traditions.  
LET GOD—be the guide in all things.

John 8: 12

\*Pastor, First Baptist Church, San Luis Obispo, California.

# The Table Of The Lord

## A Colloquy

**Doubt:** "What means this ancient feast?"

**Faith:** "This is the holy table of the Lord whose bounty gives man strength."

**Doubt:** "Such claim is strange indeed. This seems an outworn form, a pagan relic of the past when men believed that they gained strength by eating totems they revered. Why, this is only bread and wine, and little of it, too. What strength can it impart?"

**Faith:** "You do not understand. Bread it is, indeed, and blood of grape within the wine vat pressed. But know you this; it is the spirit, not the flesh and blood, that here finds sustenance."

**Doubt:** "Pray, tell me more!"

**Faith:** "When true disciple eats this hallowed food, new life is given, and strength for human needs. These emblems speak of God's eternal love. They tell of One who lived and died and liveth evermore. For all men's sins He gave Himself upon a cruel Tree, and, in his guileless death, laid bare the heart of God. Remembrance quickens penitential tears and deep contrition washes guilt away. When one arises from this holy board, his eyes are lifted toward the light; he finds new longings stirring in his breast, and, with a vision burning in his heart, pursues a heavenly quest."

**Doubt:** "I understand! O God! Forgive,—and feed my hungry soul."

—Alfred Grant Walton.

## D. L. Moody

(Continued from page 412)

private and public morals will live. The drunken have become sober, the vicious virtuous, the worldly and self-seeking unselfish, the ignoble noble, the impure pure, the youth have started with more generous aims, the old have been stirred from grossness. A new hope has lifted up hundreds of human beings, a new consolation has come to the sorrowful, and a better spirit has entered the sordid life of the day through the labors of these plain men. Whatever the prejudiced may say against them, the honest-minded and just will not forget their labors of love."

The *Review of Reviews* summed up Mr. Moody's influence as a preacher in these words: "Mr. Moody's value to the spiritual life of the times in which he lived transcends that of any other preacher of the Gospel."

"It would be difficult, said the *Outlook* at the time of his death, "to name any man in the present century who has done so much to give the power of spiritual vision to men who having eyes saw not, having ears heard not; to give hope to men who were living in dull despair or, even more fatally, dull self-content, and to give that love which is righteousness, and that righteousness which is love."

"Dwight L. Moody was undeniably the most extraordinary gospel preacher that America has produced in this century as Spurgeon was the most extraordinary that Britain has produced," said Dr. Theodore Cuyler. "Both had all Christendom at their feet."

### The Things He Did

In the second place, Dwight L. Moody influenced the world by what it did—by his actions and his work. The man of thought is the brain of the community, the man of feeling is the heart of the community, the man of deeds is the

hand of the community. Facts are at hand which show that Dwight L. Moody was all three of these things in every community in which he lived and worked. Everything he undertook was a success. "Time," said Prof. Drummond, "has only deepened the impression not only of the magnitude of the results immediately secured through Mr. Moody's visit to Scotland, but equally of the permanence of the after-effects upon every field of social, philanthropic, educational and religious activity." Mr. Moody was preeminently a man who sought to direct and control the movements which were vital to human life. He was keenly alive to the fact that religion and education were the primary factors in the making of the individual and the nation. Out of this conviction grew his untiring effort to make and keep both religion and education genuinely Christian. The primary aim of every institution which Mr. Moody founded was to make Christians, not critics; to make servants as well as scholars. Mr. Moody sought not simply to educate but to educate for a definite service, the service of Christ.

It was Mr. Moody's conviction that without religion life cannot be noble, without service it cannot be unselfish, without duty it cannot be free, and without companionship it cannot be human. Over and over again he used to say to us: "The purpose of life is service, and the reward of service is more service." It was his conviction, also, that the primary purpose of education is formation rather than information, that the mere acquisition of knowledge is in itself not enough. He believed that the real goal of all true education is, the full integrated personality that finds expression in clear thinking, right feeling and effective action. Mr. Moody rejoiced in all that made minds of men and women more capable of understand-

ing. He also believed that the man who could read the Bible for himself had opened up the avenue through which God could speak to him. This was a fundamental conviction in the life of Mr. Moody, and for this reason he made the Bible central in all the work of his schools, going so far as to put a Bible in the cornerstone of every major building erected on the campuses of The Northfield Schools. This act is a symbol of the place Mr. Moody wanted the Bible to hold, and hold forever in The Northfield Schools.

Dr. Arthur T. Pierson has well said: "As Arnold made Rugby a nursery of a peculiar type of British man of culture, Moody made The Northfield Schools nurseries of Christian character and Christian service." Christian education in the mind of Mr. Moody was not distinguished by any peculiarity of method or any peculiarity of means: it was distinguished entirely by its aim. Mr. Moody recognized that the methods and means of Christian education would change, and ought to change to meet the needs of the times, but its purpose and aim should remain unchanged and unchangeable. There was no divorce in Mr. Moody's mind between his work as an evangelist and his work as an educator. All of his activities were one in his own mind, and hence wherever he was and whatever he did was preeminently "The Ambassador of Christ," and that because in his faith Christ was his Saviour, his Teacher, and his Lord. The story of the outward life of Dwight L. Moody can be told after a fashion in a book but the ramifications of his influence no pen can ever describe or imagination conceive. His profound solicitude for the welfare of his fellow-men found expression in so many ways that it is quite impossible to describe or estimate it by the ordinary standards. No one of his contemporaries knew Mr. Moody more intimately and accurately than Henry Drummond, and therefore we turn to him for what we regard as one of the best, if not the best, estimate of Mr. Moody's work in existence. This estimate is as follows:

"1. No other living man has done so much directly in the way of uniting man to God, and in restoring men to their true center.

"2. No other living man has done so much to unite man with man, to break down personal grudges and ecclesiastical barriers, bringing into united worship and harmonious cooperation men of diverse views and dispositions.

"3. No other living man has set so many other people to work and developed, by awakening the sense of responsibility, latent talents and powers which would otherwise have lain dormant.

"4. No other living man, by precept and example, has so vindicated the rights, privileges, and duties of laymen.

"5. No other living man has raised more money for other people's enterprises.



"6. No other evangelist has kept himself so aloof from fads, religious or otherwise; from isms, from special reforms, from running specific doctrines, or attacking specific sins; has so concentrated his life upon the one supreme endeavor."

Measured by whatever standards you please, whether by his influence of men or on movements, or both, Mr. Moody stands out as one of the greatest men in the magnitude of his achievements and the preeminence of his influence. As a preacher of the Gospel, as a master of great audiences, as an administrator, as an agent for men of wealth, as a transmuter of money into bricks, stones, books, tracts and Christian character, Mr. Moody rightly ranks as one of the greatest men of any day.

#### The Man He Was

In the third place, Mr. Moody influenced the world by what he was—by his life and his character. Emerson said: "Men are not quite so anxious to know what you do as what makes you do it." In Mr. Moody's case we are desirous of knowing both, what he did and what made him do it. The dynamic forces of Mr. Moody's life were spiritual forces. He was the product of his faith in Jesus Christ. Apart from this faith it would be impossible to account for Dwight L. Moody. First, he was a man of unfaltering faith, a faith that was real to him and he made it real to others. It was the active rather than the passive type. It was intensely practical. Its nature is splendidly set forth in a reply he once made when asked why he did not run his schools on faith. "I do," he quickly responded, "I always have and always will. As an evidence of it if you will tell me of any Christian man who has money to whom I have not written or on whom I have not called, I will do so at once." "I show my faith," he said, "when I go to men and ask them to give to God's work." Faith in Mr. Moody was a matter of consecration as well as affirmation, a way of walking rather than a way of talking, a way of working rather than a way of loafing. It was the power that held him rather than a form of truth which he held. Mr. Moody was the embodiment of a "faith that worked by love." "I have never known," said Lord Kinnaird of Scotland, "anyone whose faith was so real and abounding. No difficulty could daunt him, no perplexity could cloud his faith in God or dim his calm belief that all would be well."

Second, he was a man of singleness of purpose. His heart was in everything he did. As a salesman in the shoe store, a teacher in the Sunday School, a preacher of the Gospel, a leader of men and movements, he showed that his life was dominated by one great purpose, namely, the doing of the will of God. His was not only a consecrated life, it

(Turn to page 426)

## This Selling Racket



*Here is the story of a church that discontinued all sales schemes. Did the millenium dawn? It did not. Read the complaint of its pastor.*

*By Wm Rest\**

FOR years the church has held up the ideal of getting rid of all commercial affairs in the church. "No bazaars, suppers, no selling of any kind" seems to be the slogan of the church of tomorrow. There is no denying the fact that the church has cheapened herself with raffles and games of chance of various kinds. Some churches do give the impression that they only exist for the annual bazaar and chicken dinner.

The question that is ever growing in my mind is: Are all these things necessarily bad in themselves, or is it only the application in some churches that is bad? To put it more concretely: "What shall my church do about this merchandizing game?"

Recent articles in this and other magazines laud the churches which have "gone out of business." Usually the publicity comes to a church which has just adopted this ideal program. But what is the experience of those churches that have gotten along without these forms of activity? Are they still as enthusiastic as they were after the first year? I really would like to hear of the experience of others.

I am now pastor of a church, which quit the "selling racket" nearly fourteen years ago. My predecessor worked hard to bring our church to a purely voluntary gift basis. So well did he do this work that there is practically no question among the members now of going back to the old methods of raising finances. Still I, his successor, am wondering if it would not be a wise policy to deliberately go back and undo this outstanding achievement of his.

Our problem is not a financial one. We have all the money we need to meet our operating expense. We have come through the depression with flying colors. It has even been possible to pay the small debt remaining on our property. In the past year our 700 members have contributed more than \$1600 to benevolences in addition to paying every bill when due. Our credit is excellent. We are able to go to the bank and borrow several thousand dollars on our unsecured note. And still the question arises in my mind; shall we deliberately go back to the old round of suppers and bazaars?

I also realize that our finances will be more precarious if we return to selling everything from soup to nuts, pot-holders, metal sponges and what not. People will naturally cut down their voluntary giving since they will have to buy everything the church is trying to sell.

\*Pastor, St. Paul's Evangelical Church, Elgin, Illinois.

And it does seem to be human nature to cut more than is right. Those churches that tried the method of cutting the Pastor's salary discovered to their own dismay, that their pledges were cut more than they had been able to reduce expenses, so that "the last state was worse than the first." Psychologically, that same principle will hold true if we begin merchandizing in our church. But in spite of all this I am still wondering if it might not be the wiser thing to give our people something to do.

Here is our problem: How can we keep 700 people working and interested in the church unless we give them an opportunity to do something for their church? No matter how hard we try to show them that all other activities really are helping the church, there still is not the joy and elation that they show when they are able to turn over \$5.79 profit on our last banquet. Why not give them the opportunity of serving a supper and show a net profit of \$1,000.00-\$1,200.00 as they did fifteen years ago?

At present we have from five to six banquets a year, purely for fellowship and education, our plays are given for entertainment only, our organization meetings have a definite educational program. Our men's and women's organization have a model set-up, according to denominational headquarters. There is only one trouble with them. They don't function.

Our Women's Union no longer has 300 actively interested members. The roll has dropped to 150 and barely 75 turn out for these "model" meetings. Our Sewing Circle no longer sews. When this plan was first started they did all kinds of sewing for missions and benevolent institutions. Now they collect their dues, have a cup of coffee and go home. Somehow it gets rather tiresome to work for something you can not see. So the Sewing Circle sews no more. We are fortunate if our men's club has an attendance of twenty-five. We have good programs, outstanding speakers, refreshments and all other things supposed to be so dear to a man's heart. But since we no longer permit them to "raise money for the church" they no longer come.

For some time I have been considering how we might interest all the women of the church. A good way seems to be to organize them into various activity groups either according to interests or according to neighborhoods. But after we have organized them, what shall we do with them? One church I know asks each of these groups to raise at least \$100.00 per year for the church debt. Those groups are alive and active. Another church I know groups them ac-



## Self-Rating Questions

The committee for promoting the Diamond Jubilee of the Presbyterian Church in the U. S., has prepared a series of most interesting self-rating charts for distribution through the local churches. We do not have space to reproduce all of them but this one which deals with the minister will give a good idea of what they are attempting to do. Other self-rating charts have been prepared for the church member, members of the session, deacons, Sunday school teachers and leaders, young people, men's organization, choir, member of Presbytery and Presbyterian women. We suspect that you may be able to get a complete set by sending ten cents to the Committee on Diamond Jubilee, 301 Henry Grady Building, Atlanta, Georgia.

### SELF-RATING QUESTIONS

#### For the Minister

Nothing is more likely to build a wall of self-complacency and contentment around a minister than the very devotion and loyalty of his people, themselves supreme marks of his success as a worker. Only by sounding the depths of his own spirit with inescapable, self-evaluating questions in the quiet of his closet or in the sympathetic fellowship of his praying brethren will he bare his soul to the deeper needs of his fellow-men and to the higher call of God as he should. With that thought in mind, these questions are presented for answer by the minister. It is assumed that the minister has already answered, or will answer the basic self-rating questions prepared for the church member.

(The par value of each question is 10)

#### I. As to my mind: how do I rate my

1. Desire and diligence in enriching my intellectual life .....
2. Faithfulness in thoroughgoing sermon preparation .....
3. Interest and success in listening profitably to others .....
4. Attitude and interest in art..... music ..... literature ..... science .....
5. Attitude and interest in problems of my community, and in the general questions of the day .....

cording to interests but does not ask for a definite tangible showing at the end of the year. One such organization is "Christian Citizenship." The purpose is to have a well informed electorate that stands for decency in government. It sounds good on paper, but they can not get their women to attend. That church is not able to draw its members into closer touch with the church through the "interest groups."

I honestly feel that we must draw our people closer to the church. The easiest way to do this is to get them to work. When they give, not only of their means, but of their time and talents as well, then they will be interested in the church. Nothing will draw people closer together than working side by side for

#### II. As to my heart: how do I rate my

1. Practice of meditation and secret prayer.
2. Development of a satisfactory method of Bible study .....
3. Fruitful use of devotional literature (including hymns) .....
4. Growth in my personal devotion to, and love of Christ—say in the last five years. ....
5. Growth of insight into moral and (social values and obligations).

#### III. As to the outward expression of my religion: how do I rate

1. My promptness and honesty in meeting financial obligations .....
2. My effectiveness in bringing men to decision for Christ.....
3. My pastoral care of converts.....
4. My purpose and ability to capitalize all my contacts for Christ.....
5. My interest and success in dealing with children..... youth..... adults.....
6. My helpfulness in hours of great sorrow .....
7. My patience and willingness to serve the poor, the aged, and the needy .....
8. My freedom from class and race prejudice .....
9. My freedom from envy of my brethren .....
10. My moral courage with a needed pulpit message likely to give offense .....
11. My zeal for preparation in word and spirit for public prayer.....
12. My personal joy and good cheer in my religion .....
13. My willingness to accept criticism .....
14. My readiness to cooperate with other Christian groups within the community .....
15. My faith in the ultimate triumph of the Gospel .....

*If I am to fulfill my ministry, I ought to seek improvement in the following directions—*

(Signature if desired)

a common purpose. And it is human nature that we want to see the results of our work. If we want to build a congregation with our Sunday morning audiences, we must weld them into a homogeneous group.

Perhaps my problem would be easier if all our people were college, or at least high school, graduates. But they are not. Ours is a working man's church. Our men and women do not feel themselves capable of leading a discussion on religious, cultural, political, moral or educational subjects. As this is being written we are in the months of elections in our various organizations. The nominating committees have the greatest difficulties in finding candidates for office. The underlying reason I believe is

that the various individuals are afraid to trust themselves to lead organizations which have such elaborate programs of activities. If the organizations were permitted to raise money for the church, I believe we would have no difficulty whatsoever. We never have any difficulty in getting chairmen for our banquets, church picnics or other affairs where they are permitted to do something with their hands. But as soon as we try anything other than that, we must always fall back on the same few.

To sum up: Financially our church could not be in a better position since we have quit the "selling racket." Organically, however, we have lost much in the past fourteen years. Unless we are able to develop a program which will be big enough to embrace at least three-fourths of our membership, I for one shall be sorry that our church quit "the merchandising game" fourteen years ago.

### CHURCH UNITES MUSIC AND DRAMA INTERESTS

Lester L. Boobar, pastor of the Stetson Memorial Methodist Episcopal Church, Patten, Maine, has shown what a community church, in a small village, can do to unite cultural agencies in the community. Under his direction the church sponsored a Music and Drama Festival. The local high school, Patten Academy, contributed its Glee Club. There was a Juvenile Band, a grammar school chorus and the Epworth League of the church presented the drama *Brothers* by Dorothy Clarke Wilson.

Patten has twelve hundred residents. From this number four hundred crowded into the town hall for the presentation. No admission was charged but a silver offering was taken. After the actual expenses of the production were disposed of, the balance of the offering, \$12.00, went to the student council of the high school.

The fact that the church sponsored the event without seeking any profit for itself has created a healthy spirit in the community. A new interest in this dynamic spiritual leadership is evident.

### THE NEW PATRIOT

Who is the patriot? he who lights  
The torch of war from hill to hill?  
Or he who kindles on the heights  
The beacon of a world's good will?

Who is the patriot? he who sends  
A boastful challenge o'er the sea?  
Or he who sows the world with friends,  
And reaps world-wide fraternity.

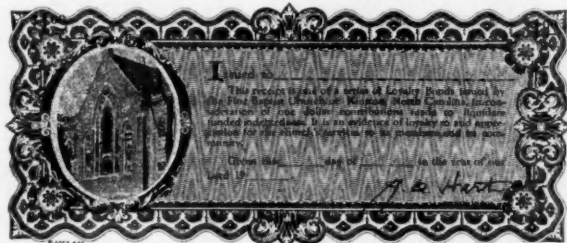
Who is the patriot? Is it he  
Who knows no boundary, race or creed,  
Whose nation is humanity,  
Whose countrymen all souls that need.

Who is the patriot? Only he  
Whose business is the general good,  
Whose keenest sword is sympathy,  
Whose dearest flag is brotherhood.

—Frederic Lawrence Knowles.

# A Page of Money Ideas

*There may be some plans here which will help you. Several are repeats from material which has appeared before in the columns of Church Management.*



This Bond is the Size of a Dollar Bill

## A MIDGET LOYALTY BOND

The First Baptist Church of Kinston, North Carolina, needed \$6,000.00 and decided to raise it through the sale of Loyalty Bonds at one dollar each. Feeling that it would be more effective to offer a bond the size of a dollar bill it had some prepared. The attractive receipt, for that is what it really is, was on a specially engraved stock, green on the back and yellow on the front. Where one would look for a picture of a great personage appears a portion of the church. A fifty dollar contribution receipted by these bonds makes a very impressive pocket roll.

## PENNY SHARES

This plan originated in the First Methodist Episcopal Church of Elyria, Ohio, under the ministry of E. J. Bond. The plan is to finance the church by having the members buy shares in the current budget. A share costs one cent per day. A member may subscribe for one share, or as many more as he wishes to.

To show the effectiveness of the plan we can study the results in the Elyria church. That church has approximately 1700 members. If that number would average one share each the total amount

raised would be \$6205.00. If the members could average three shares each, which seems very modest, the church would have nearly \$20,000.00 for its annual budget.

Stock certificates were issued to members as they subscribed and each was given a cardboard bank for a money container.

## SELLS OLD NORTHWEST TERRITORY

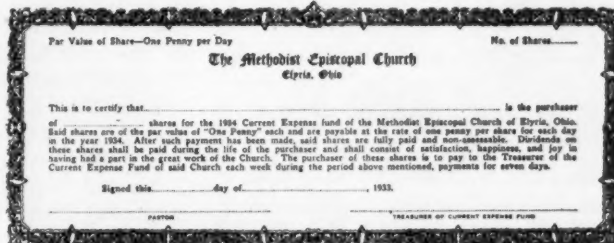
St. Paul's Evangelical Lutheran Church Vincennes, Indiana, is located in the old northwest territory. The church owns 14,000 acres of ground. Faced with the problem of raising money for a new building it offered ownership in this property at a price of \$1.00 per square foot.

A letter was mailed to members and friends which explained the plan. A certificate was also enclosed. The letter said, in part.

"Will you please read the enclosed certificate, detach the stub and mail with your remittance in the stamped self-addressed envelope. Keep the

## SUSTAINING MEMBERSHIPS

The First Christian Church of Plymouth, Pennsylvania, sought to raise \$5,000.00 for its budget through the sale sustaining memberships. These memberships were printed on bond forms with twelve coupons, one for each month.



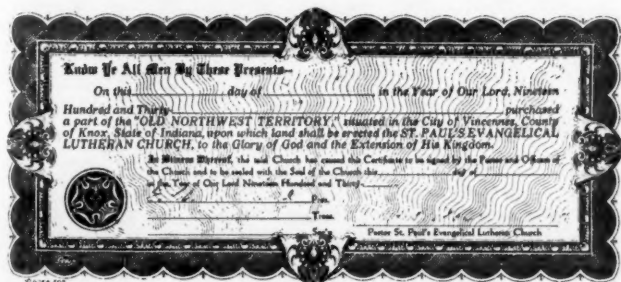
A Penny Share

certificate as a memento of your participation in the building of this beautiful church."

For instance, if a member subscribed for a \$25.00 membership, one-twelfth or \$2.09 would be due on the first of each month. The coupon could be clipped and placed with the amount on the collection plate.

## CONTEST HELPS BALANCE BUDGET

Wesley Methodist Episcopal Church, Minneapolis, Minnesota, evolved a contest by districts to put new interest in the Every Member Canvass. Twelve districts were planned and quotas given each. After the canvass was over the finance committee carried the same divisions to encourage payments on the pledges. Once each quarter the figures were published. These showed the total pledge, district by district; the total paid, the unpaid balance and percentage paid. The award was made according to the percentage of payment, not on the total amount paid.



A Share in the Northwest Territory



Coupon Bond for Sustaining Members



## • THE CHURCH LAWYER •

### Judicial Control Over Churches

By Arthur L. H. Street

**T**HAT the courts will not interfere in church affairs, at the instance of a member, unless some civil or property right is violated is a proposition that has been frequently affirmed by judicial decision.

The point was involved in the Kentucky case of *Connoley v. Smith*, 75 S. W. 2d, 222, where plaintiff, as a member of the Washington Street Baptist Church of Paducah, sought to restrain the pastors and officers from enforcing certain rules that had been adopted by the congregation.

A rule of the church had been adopted, to the effect that all business to be transacted by the congregation must first come before the board of deacons, excepting the granting of letters to departing members, the receiving of letters, etc.

Plaintiff complained of the adoption of new rules without their having been

first acted upon by the Board. The nature of these rules was not disclosed in the proceedings brought before the Kentucky Court of Appeals for review.

Upholding a judgment that denied plaintiff's right to relief in the courts, the Court of Appeals said:

"In the Baptist Church there is no judicatory with revisory power. Each congregation is supreme, and may adopt such rules and regulations as may meet with the approval of the majority. Any error, mistake, or irregularity in its action must be corrected by the membership of the church and the courts will never interfere unless some civil or property right is violated. . . . What the new rules provide, or in what way they affect appellant is not disclosed. There is no showing that any civil or property right is involved. That being true, the controversy concerning the new rules is a matter to be settled by the congregation and not by the courts."

#### D. L. Moody

(Continued from page 423)

was a concentrated life. He realized that the secret of all moral force, of spiritual success, of reality is in consecration and concentration. He could not only set a dozen men at work, he could outwork them. Mr. Moody was a man of marvelous physical vitality. His prevailing qualities were tireless energy, amazing common sense, and a human sympathy rarely equalled. These qualities on fire with enthusiasm and marshalled with the brain of a military general made him a powerful leader among men. His magnificent vitality persisted till death, and every ounce of it was consecrated to the work of serving God in the service of man.

Third, he was a man of sterling sincerity. "It is refreshing at all times and especially in this superficial and artificial world," wrote the editor of *The Catholic World* at the time of Mr. Moody's death, "to come into contact with such a genuine soul, a nature so sincere, so simple that it seems a mirror of nature, itself." Mr. Moody never sacrificed sincerity for success. The transparency of his character and the sincerity of his acts were so marked that

none who ever knew him could ever forget them. Between his pulpit utterances and his private life there was no fixed gulf, nor was there any between his Monday warfare and his Sunday worship. "Why do you go to hear Moody?" asked a scoffing contemporary to a fellow club member. "You don't believe what he preaches!" "No, but he believes it with all his heart," replied this friend, "and it is refreshing to meet such a man in these days of doubt and uncertainty." He had a passion for sincerity, "the clean heart," "for truth in the inward parts." He had an in-born dislike for all sham and deception. For a man to say what he really thinks and to be outwardly what he really is in his heart requires heroism of no mean type. This heroism Mr. Moody possessed in a most remarkable degree. His presence killed insincerity and inspired sincerity. He was a hero to his own children and to his friends.

Fourth, he was a man of genuine humility. A truly sincere man is always humble. Henry Drummond said: "The way he turned aside from applause in England struck multitudes with wonder." The criticism which sours and the adulation which spoils left untouched this man who forgot himself into im-

mortality. Among college students Mr. Moody was always a vital power. Of his visit to Harvard, Dr. Francis G. Peabody in *His Reminiscences of Present-Day Saints* said: "Moody immediately impressed all hearers as completely single-handed and sincere. He was genuinely conscious of his own limitations, and while a guest at my house with his wife for a week's meetings with Harvard students, inquired one morning about the duties of a professor. Being told that one usually lectured four or five times a week during the whole winter he said across the table to his wife: 'Emma, this is no place for us, I only last three weeks.'" "His prodigious popularity," continued Prof. Peabody, "had not cost him his simplicity or humility. He remained a plain man and knew himself to be about his Father's business."

Fifth, he was a man of large wisdom. If wisdom is knowledge made our own and applied to life, then Mr. Moody must be credited with large and unusual wisdom. If education is not a dead mass of accumulated items but power to work with the brain, then Mr. Moody was one of the best educated men of his day. If the mark of an educated man is found in the union of capacity and sagacity, innate mental vigor and practical ability to use it for a purpose, we come to say that Mr. Moody was no common specimen of a man of education in the best sense. Mr. Moody rightly deserves to be known as one of the most intelligent men of his day. Recently in New York City in one of the public schools a teacher asked a class, composed mostly of children of foreign-born parents, what the difference was between an educated man and an intelligent man. One of the pupils replied: "An educated man knows what other people think; an intelligent man works his own thinks." On the basis of this definition Mr. Moody was not exceeded by any man in his generation.

Sixth, Mr. Moody was a man of democratic spirit. He knew no difference between rich and poor, high and low. He knew everybody in the community, and everybody knew him and loved him. The human and democratic side of Mr. Moody is splendidly illustrated by the story of a man who was working in the field on a hot day as his employer drove by. "Bigelow," said Mr. Moody, "it's too hot for you to work much. Half day's work for a full day's pay, you know, while this heat lasts." One evening at a great meeting in London a certain peer was introduced. "Glad to meet you, Lord," said Mr. Moody, "just get two chairs for those two old ladies over there, will you?" That was the spirit of the man.

Seventh, Mr. Moody was a man of unsurpassed hospitality. His house was usually filled with guests and his table



often crowded. No one who ever sat at his table can forget his hearty laugh or the grace with which he put everybody at their ease. Guests were sure to be amply entertained not only materially, but intellectually and spiritually.

He was an inexhaustible story-teller and he had what some story-tellers have not, an equal delight in the stories of others. Mr. Moody was a man of keen wit, surpassing and unfailing ability for quick and apt retort. While preaching in Cincinnati on one occasion a man approached Mr. Moody in the lobby of the hotel and said: "Is your name Dwight L. Moody, the famous evangelist?" Mr. Moody replied: "My name is Moody and I am an evangelist, but I lay no claim to being famous." "Well," said the man, "you have been going up and down this country for twenty years humbugging the people and I have wanted a chance to tell you I do not believe in your way of preaching the Gospel." To this Mr. Moody replied: "I have long wanted to find a better way of preaching it and I am wondering how you preach the Gospel." "Oh," said the man, "I don't preach the Gospel." "Well," said Mr. Moody, "I like my way of preaching it better than your way of not preaching it." Mr. Moody's keen wit and practical common sense is splendidly illustrated by the following incident. On board a train on which Mr. Moody was riding the newsboy came through shouting: "Ingersoll on Hell." Mr. Moody caught the boy and placed one of his own books, a book on Heaven, in the boy's hand, saying: "Here, my lad, here is another book. Give them that at the same time." In a few minutes the boy came through the train shouting: "Ingersoll on Hell, Moody on Heaven." Mr. Moody was a firm believer that the best way to show that a stick is crooked is not to argue about it or to spend your time denouncing it but in laying a straight stock alongside of it. Much of his success in dealing with many of the complicated problems which confronted him was due to this bit of practical philosophy.

Eighth, Mr. Moody was a man of unflinching courage. When he was exposed to peril by sea, his self-control and self-confidence were an example to all on board. When a portion of the roof fell in at one of his great meetings, nothing but his coolness prevented a disastrous panic. Said an ex-Confederate General who was present on that occasion: "I have seen many brave men in my lifetime put in positions of great personal danger but I have never seen a braver man than Dwight L. Moody."

Ninth, Mr. Moody was a man of unceasing prayer. Here we touch the source of Mr. Moody's matchless power.

(Turn to page 428)

## A Year Around Program of Evangelism

By James Milton McKnight\*

**M**ODERN evangelism is something that concerns not just a high powered evangelist and a ten day or two weeks stay in your church, but something that should concern every member of your church every day in the year. A year around program of evangelism, a constant revival is possible in your church.

There are three steps in this continuous program of evangelism: first, a thorough and complete survey of the whole community; second, a school for fishers of men; third, continuous visitation through some permanent organization in your church.

Three years ago we made in our church one of the most thorough surveys possible, covering three whole communities, Berkley, Campostella and South Norfolk, which is the whole south side of Norfolk. We could not find a survey card ready printed that gave all the information we wanted, so we had our own printed. On it, we had place for husband, wife, and as many as six children or dependents. With a box arrangement, we checked age, whether baptized, whether in S. S. and whether member of church on each person. We also recorded where husband works.

We used our own women in making the survey. We called them together several times before the survey and went

over the cards with them carefully, explaining every item of information that we wanted. We bought an authentic map of the city and assigned every street in our section to some woman. The Wednesday evening prayer service for about three months was given over to the training of these workers and to hearing reports each week of their survey until it was finished.

You can join with three or four churches and make a survey, but we do not recommend that. When a joint survey is made, you get only the cards that are marked "Presbyterian" as preference. This way, we got all of the cards. We had a list of all those who were not members of any church, all those who were members of Methodist, Baptist, Christian, Episcopal churches in some other state and had never connected up with any church. There are thousands of people lost in every city, who are members of churches back home and who never establish connection with any church in the city.

You have a lot of fine information here for future reference. You can turn to these cards and look up dozens of babies that should be baptized and work up a special christening service. You have the ages of the children recorded and you can turn through them and get a list of boys and girls to appeal to at a Decision Day service.

Then, you can supplement this survey

### CHURCH SURVEY

Name .....				
Address .....				
Husband member of .....	Church			
Wife member of .....	Church			
Children:	Age	Baptized	in S.S.	Mem. of Ch.
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
.....	.....	.....	.....	.....
Attend church regularly.....	Occasionally.....			
Husband works .....				
Report made by .....				

\*Minister, Armstrong Memorial Church, Norfolk, Virginia.

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Your message cannot be attentively absorbed by fidgety, restless, uncomfortably seated audiences. The new model ROYAL spacious folding chair provides restful and lasting comfort.



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annually by a survey through the public schools in your community. We mimeograph forms and give them to the principal of the school. She gives them to each teacher who fills them out for each pupil. They make this survey in November, after the annual moving exodus which takes place in Norfolk, October 1st. This will give you the names of any new boys and girls who have come into the community since your last survey. You can link them up with your Sunday School right away.

The second step is a school for fishers of men. After you find out who is not a member of the church, then your task is to train a selected group of men and women who will go and call on them, and talk not about the weather, but present Jesus Christ as their Saviour. We distributed many copies of "The Testament for Fishers of Men" and studied carefully the introduction and plan in the front of it. We secured several hundred copies of the tract, "Fishers of Men," by Wade Smith, and distributed them at the school. We also used "Daily Adventures in Soul Winning," put out by The Million Testaments Campaign and the tract "Suppose," put out by the Great Commission Prayer League. We also studied *New Testament Evangelism* and *Come and See*, by Wade Smith. We ran this school for eight weeks.

The next step is the actual visitation. We sent our women out two by two. They met each Wednesday evening to report on their work of the past week. Each prospect was on a card. Each prospect was visited by three different persons, a record of which was kept on back. They carried with them a fine selection of tracts that presented the Gospel plan. Splendid tracts can be secured from the Biola Press, Los Angeles, California; The Bible Institute Colportage, of Chicago; the American Tract Co. of New York City. We wrote each of them for a sample of all of their tracts, read them and then selected some ten or twelve that had a fine appeal. We left two or three in every home. Some fine ones were, "What Must I Do to Be Saved," "Four Things that God Wants You to Know," "The Way of Life Made Plain."

Then we designed and had printed a special visiting card that the pastor and all the women of the church used in this visitation. It read: "We called today but found no one at home. We just wanted to have a little visit and give

you a cordial welcome to attend the Armstrong Memorial Presbyterian Church." Then a blank space for the visitor to sign his or her name. This card left a message, whereas the ordinary visiting card, with a name, did not.

We have now perfected an organization of nineteen teams, composed of two each, who visit the congregation regularly every 60 days. The congregation is districted and each person is assigned eight families to look after. They are urged to do their church visitation on Sunday afternoon where possible. To complete his work, each team must make an average of one visit each Sunday afternoon, or eight every 60 days. Some of our women at their Auxiliary meetings have reported as many as one hundred visits in one month.

If a fine spirit of prayer and a deep consciousness of God's guidance through His Holy Spirit, pervades this work, it will bring a rich harvest of souls.

### D. L. Moody

(Continued from page 427)

To Mr. Moody God was not a mere law or an abstraction. To him God was a Person who feels and thinks, a Father who rules and loves and is concerned with everything which affects His children. With this conception of God we are not surprised to find Mr. Moody leading a life of ceaseless communion with Him, out of which grew a life of overcoming strength. There was a correspondence between Mr. Moody's life and his prayers; both were massive and on a grand scale. Prayer was the real working power of Mr. Moody's life.

Tenth, Mr. Moody was a man of unwavering loyalty. He was loyal to his friends. Once he believed in them he never wavered in his loyalty to them. When his friends were at times criticized and he was criticized for inviting them to Northfield, he steadfastly proved his loyalty and his friendship even in spite of criticism. This was particularly true in the case of Henry Drummond. Mr. Moody always judged men by the center of their faith and not the circumference. Had he judged Henry Drummond by the circumference of his faith, the probabilities are that Henry Drummond and Dwight L. Moody never would have met, but judging Drummond by the center of his faith when each returned to the center of their faith they found

**NO MAN CAN BEAR WITNESS TO CHRIST AND TO HIMSELF AT THE SAME TIME. NO MAN CAN GIVE AT ONCE THE IMPRESSION THAT HE HIMSELF IS CLEVER AND THAT CHRIST IS MIGHTY TO SAVE.**

Motto which hangs in the study of Sandgate Church of Aye, Scotland.

themselves sitting side by side at the feet of Jesus. This was the spirit of the man—tolerant, yet positive; genuinely Christian and loyal,—loyal to Christ, to His Church, to the Bible, and to the work of the Kingdom of God at home and abroad. Mr. Moody was loyal to that which is essential to the realization of the Kingdom of God and the operation of democracy, namely, men and women who are wise enough to rule and good enough to be trusted.

Finally, he was a man of deep, strong, abiding love. Love was the motive of his life, the essence of his religion, the center of his message, the incentive of his achievement and the secret of his power. When urged on one occasion by a supporter of his schools to raise the tuition from \$100 a year to \$200 with the suggestion that those who could not pay the extra \$100 should secure some friend to do it, Mr. Moody with tears streaming down his face replied: "It has been the prayer of my life that I might be that friend to every student who enters these schools," and he was until the day of his death and after that through his son, William Revell Moody, Elliott Speer, the Board of Trustees, the old students and friends throughout the world. His interest in his students never ceased. They were on his heart day and night as the following letter shows:

"London, July 8, 1892

"My dear McDowell:

"I was glad to get so good a report from Princeton, and am glad the boys are all doing so well, especially ————. I have written him a letter today. It cheers me to hear that the boys who have gone out from us are doing all they can to hold up Christ. I do not see why Mount Hermon should not become a blessing to all of the colleges in the course of time. Give my warmest love to all the boys, and tell them that I am glad to get so good a report from them. Write me often and let me know how things go at Northfield this summer.

"Yours truly,

(Signed) "D. L. Moody."

No career of modern times is a better commentary on the high motto of the Apostle Paul, "For me to live is Christ, and to die is gain," than that of Dwight L. Moody. All men and women who had the privilege of knowing Mr. Moody, directly or indirectly, will join wholeheartedly in the words of Washington Gladden: "I shall bear with me to my grave, and beyond, a grateful recollection of this clear-headed, broad-minded, great-hearted man."

Neither God nor man will let such a life die. It lives in the appeal which it has made and is making today and will continue to make in all the years which are to come.

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★ ★ ★

### 1. "Margin of Safety"

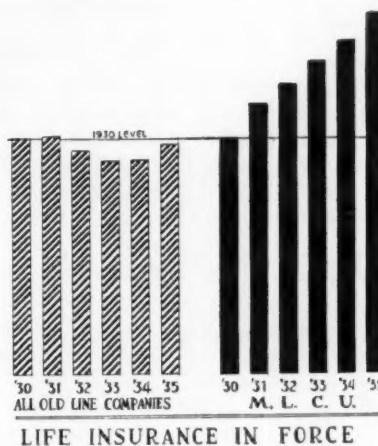
Earliest available reports showed that at the end of 1935 forty-five of the leading United States life insurance companies held surplus equal to \$13.27 for each \$1000 insurance in force. The M.L.C.U. held surplus equal to \$40.16 per \$1000.

45 Leading Companies

M. L. C. U.

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## Two Prayers

By Virginia E. Carroll

### HIGH HEARTS

Give us high hearts  
To meet the sorrows of the day  
And ere we stumble  
Teach us to pray.

Give us glad hearts  
To carry cheer to men  
And to the sad and distressed  
Let us bring hope again.

Give us full hearts  
That we may give  
Freely of our lives  
That others, too, may live.

Give us strong hearts  
To bear thy name abroad,  
Thy love, thy saving grace,  
These things we ask, dear God.

### SIMPLICITY

Oh, Father, give us eyes to see  
The smaller things that come from  
thee—

A morning glory's hue  
A blade of grass washed clean with dew  
A gentian's blue;  
The hollyhock's slim grace,  
The filigree of Queen Anne's lace,  
A dimpled pansy-face;  
A new shoot's gallantry,  
A tulip bed's bright pageantry,  
A lily's own tranquility;  
Moonglow softly bright,  
A new-found star at night,  
A candle's light.

Oh, may we know the ecstasies  
Of finding Life's simplicities.

## A Summer Mecca

(Continued from page 414)

is charged for care of the room in the dormitory. Meals for the five weeks are estimated at \$32.00, or a total cost of \$61.00 for each term. The tuition in the Divinity School will depend on the amount of work taken but will never exceed ten dollars per term. Rooms, at a modest price, may be secured in the divinity halls. Meals will probably average \$6.50 per week.

The Pastor's Institute, conducted by these schools, the Disciples Divinity House also cooperating, will be held July 27 to August 2. Last year 250 ministers enrolled for the conference. The opening sermon on Monday evening will be preached by Dr. Ivan Lee Holt, president of the Federal Council of Churches. The lecturers at the summer school will also lead the Institute. There will be a course on the Christian Idea of God by Professor R. L. Calhoun of Yale University. President Palmer will have a course on Modern Preaching. "Frontiers of Thought and Practice in Religious Education," will be the subject of Professor W. E. Bower. Professor Henry Nelson Weiman will have a course on "Religion and Culture." Professor W. W. Sweet will lecture on "Makers of Christianity." The practical side will not be forgotten as lectures will be presented on pastoral counseling, public speaking and "Religion and Human Nature." Professor Charles T. Holman of the Divinity School, is chairman of the committee in charge of the summer conference.

Professor Holman has given me a list of interesting places in Chicago. Conducted tours will be arranged for any of these places if ten or more of the conference or summer school students ask

for them. They are given in the box on this page.

An interesting feature of the conference will be the evening Round Tables presented after the fashion of the University of Chicago Radio Round Tables. Various subjects will be presented by informed men. For instance, one evening, Professors A. E. Haydon and Henry Nelson Wieman of the Divinity School and Professor R. L. Calhoun of Yale, will discuss, each presenting his own point of view, the subject, "Is God a Phantom, a Force or a Person?"

\* \* \*

So here is your story of summer education for ministers in Chicago for 1936. There is no world fair to offer this year. But the fare being offered by these various institutions certainly will whet the appetite of the ministers who like to grow.

### CHRISTIANITY AND YOUTH

When one stops to think about it, Christianity historically has been closely connected with youth. Jesus was a young man. He had not reached middle life when he was crucified. Someone has said, "If we had seen Jesus and his disciples they would have looked like a group of boys." It was when John Wesley was an Oxford student that he founded the Holy Club. John Calvin was in his early twenties when he wrote the "Institutes." George Whitefield, Dwight L. Moody, Charles H. Spurgeon were all in their early twenties when they first made their power felt. So were Francis E. Clark when he founded the Young People's Society of Christian Endeavor and George Williams when he founded the Young Men's Christian Association. When David Livingstone was twenty-three he was giving himself in Africa for the Kingdom of God. Great names all. They bear living testimony to unpredictable results that follow when the spirit of Christianity, which is the heart of Christianity, catches hold of the spirit of youth.

Harold C. Phillips in *Sails and Anchors*; Judson Press.

## Memorial Day to Have A Wider Significance

A WIDER observance of Memorial Day is foreseen by patriotic and religious societies interested in promoting a reverent tribute to the nation's dead. Thousands will journey to the great national shrines such as the Lincoln Memorial and Arlington but many others will be led to visit the graves of their own families and pay tribute to peace time heroes as well.

The Memorial extension Commission asks for a three-fold approach to Memorial Day celebrations.

1. To take measures to preserve and repair local memorials, which, without such care, may fall into decay.

2. To mark the sites of local historical events and the graves of local celebrities whose memory will fade and disappear unless memorialized in due time.

3. To visit the graves of all who were once dear and near in a nation-wide gesture of family love.

### FORGOTTEN MOTHERS

*If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding, ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead.—St. James.*

Mothers Day is built around sentiment—but Golden Rule Mothers Day is built around human need—the need of mothers and children in actual physical distress.

These "mothers we forget" and these "children we neglect" live in the remote areas of our country where community chests and established welfare agencies are unknown. They live in the migrant camps, garnering the fruits of the soil that others may eat, yet in the midst of the harvest they hunger and suffer. They live in the Southern mountains where thousands of children go to school hungry every morning and where many trudge to school in winter through the snow without shoes or stockings.

The Golden Rule Mothers Day Committee, through sympathetic persons and agencies, is finding these forgotten mothers and these neglected children and is bringing to them the necessities for simple existence.

We are constantly reminded of the challenge in our own neighborhoods. We read that in many of our larger cities, including New York, private hospitals have had to give free care to patients to the extent of millions of dollars and to a total of almost twice the amount collected in the annual appeals of these hospitals. We read further from reports to the Mothers Day Committee that "we are making every possible sacrifice that we may open wide the doors of this center for boys from broken homes." Or,

word comes that "we have had to restrict our care for dependent children to only the most urgent cases."

A survey of 4,661 privately supported hospitals, 1,897 orphanages and child-care agencies, and 1,268 homes for the aged reveals that these agencies received last year \$70,000,000 less in gifts than the total amount needed to meet the minimum needs. *And thousands of emergency applicants were turned away.* They should be supported to the limits of our charity.

*But, if in our larger cities the needs are so manifold and if the income cannot keep pace with the care bestowed, how much more insistent are the pleas of the "forgotten mothers" and the "neglected children," beyond the scope of community chests, welfare agencies, and not within the regulations necessarily controlling governmental work relief!*

### THE MOTHER

There will be a singing in your heart,  
There will be a rapture in your eyes,  
You will be a woman set apart,  
You will be so wonderful and wise.  
You will sleep, and when from dreams you start,  
As of one that wakes in Paradise,  
There will be a singing in your heart,  
There will be rapture in your eyes.

There will be a moaning in your heart,  
There will be an anguish in your eyes;  
You will see your dearest ones depart,  
You will hear their quivering goodbyes,  
Yours will be the heartache and the smart,  
Tears that scald and lonely sacrifice;  
There will be a moaning in your heart,  
There will be an anguish in your eyes.

There will come a glory in your eyes,  
There will come a peace within your heart,  
Sitting 'neath the quiet evening skies,  
Time will dry the tear and dull the smart.  
You will know that you have played your part,  
Yours shall be the love that never dies;  
You, with Heaven's peace within your heart,  
You, with God's own glory in your eyes.  
—ROBERT W. SERVICE, from  
"Rhymes of a Rolling Stone."  
Dodd, Mead & Co.

### MY IDEAL

God took a ray from the shining sun  
A moonbeam, a starbeam too,  
Wove them together, the three into one,  
And made the sweet smile of you.

God took the song of the nightingale  
At dusk when the day is through,  
The low throbbing notes of a violin,  
And fashioned the voice of you.

God sought for virtues great and small,  
All the bright heavens through  
Then chose the fairest of them all  
And made the pure soul of you.

—THELKLA HOLLINGSWORTH

The Divinity School of the University of Chicago, The Chicago Theological Seminary, and The Disciples' Divinity House

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For further information concerning the Institute and the regular Summer Quarter, (First Term, June 22nd-July 24th; Second Term, July 27th-August 28th) apply to Dean S. J. Case, The Divinity School, University of Chicago; President Albert W. Palmer, The Chicago Theological Seminary; or Dean E. S. Ames, The Disciples' Divinity House, Chicago.

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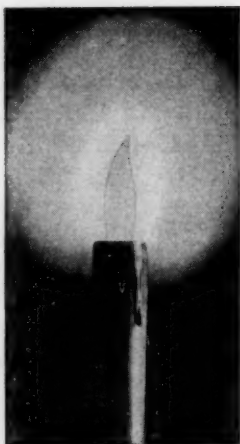
JOHN TIMOTHY STONE, President

For special bulletin giving complete information, address:

Norman E. Richardson,  
Director of Conference  
2330 N. Halsted St., Chicago, Illinois



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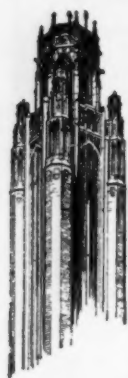
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**THE CHICAGO  
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Albert W. Palmer, President  
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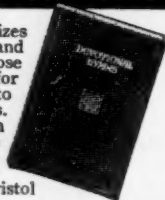
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## Masculine Missions

(Continued from page 418)

social committees. Monthly missionary meetings include worship, business, an educational program and a social period. During the year there were five meetings with special speakers, four were conducted by members, and three were in charge of the pastor. Regular mission study courses have been followed and our present missionary project is the support of a native evangelist in the Sangla Hill District of our mission in the Panjab, India. This evangelist's inspiring name is Gulam Masih, which means "Slave of Christ." Later we hope to have some definite work in a home mission field for we believe that "the field is the world," so that interest in missions anywhere means interest in missions everywhere.

### Influence on Women's Work

One of the most encouraging things in the short history of our Men's Missionary League is the marked influence it has had on the life and work of the Women's Missionary Society. At the end of the first year of the League the president and treasurer of the Women's Society were asked this pointed question: "Has the Men's Missionary League been a help or a hindrance to the work of the Women's Missionary Society?" Their replies revealed the marked INCREASE in membership, attendance, interest, offerings, cooperation between the men and the women, willingness to help in the work, and the growth of the missionary spirit generally in the Women's Missionary Society. During the first year of the Men's Missionary League the Women's Society gained 50% in active membership, 34% in general offerings, while the thank-offering for 1934 was 43% above that of 1933. The total missionary budget offerings of the entire congregation for the church year ending March 31, 1935, were 137% over those of the previous year. The Elyria W.M.S. was given the highest efficiency rating of all the thirty societies of the Cleveland Presbytery, for the work of the last year. The president of our local society generously attributed their high standing to the influence of the Men's Missionary League.

This record shows something of the possibilities of a real Men's Missionary Society, carried on continuously, twelve months in the year, in an average congregation, and with growing power and popularity. Clearly this form of activity, that some said could not be done, CAN be done, for IT HAS BEEN DONE. We know of other groups of men who have joined this new movement. In November, 1934, a similar organization was formed at Ezel, Kentucky, and in May, 1935, a Men's Missionary League was formed in the Margaret Park Church of Akron, Ohio. We hope and pray for the

largest realization of the possibilities of this work in local congregations throughout the entire Church. The eyes of missionary leaders in other communions are upon us and they are anxiously waiting to see whether we really make good so that they may know whether to adopt the plan. Mr. Fred J. Michel, of the Laymen's Missionary Movement, says: "I am so glad that the United Presbyterian Church has taken the matter up. In the measure in which it will succeed, we may hope for the adoption of the plan by other denominations."

### The Primary Responsibility

If this work is to succeed, who is primarily responsible for it? On the divine side it is the work of the Spirit of God and we need to give to Him, the great Executive of the Godhead in this age of grace, His rightful place in this whole undertaking. It is His presence, and power, and presidency in this promising missionary movement that we covet above all things. But the responsibility for human leadership most undoubtedly rests on the local pastor more than upon any other living person. This is what our missionary statesmen think. Dr. John R. Mott, writing of the work of promoting missionary education and activity throughout the Church, by means of Local Men's Missionary Societies, says: "There are reasons why the subject of the world's evangelization should appeal with special force to men, and to the strongest men . . . This greatest work of the world languishes in no small measure because of the lack of their initiative and aggressive support. It rests with the pastors to call more largely into action this vast latent power." Dr. Mills J. Taylor, Associate Secretary of the United Presbyterian Board of Foreign Missions, who has contributed so largely to the success of our Men's Missionary League, says, that "Progress in these matters depends more upon the enthusiasm, and devotion and loving persistence of a prayerful pastor than upon any other person."

The great need of this new movement for "Men and Missions," therefore, is warm-hearted, whole-hearted pastoral leadership. Such leadership a goodly proportion of the men of our churches will follow. The result will be the realization of such triumphs of God's grace and power in the realm of missions as will compel us to magnify and bless His glorious name for what He has done through us. When Deborah and Barak were given the victory over Jabin, king of Canaan, the captain of whose host was Sisera, we read (Judges 5:2, American Standard Revision):

"For that the leaders took the lead  
in Israel,  
For that the people offered themselves  
willingly.  
Bless ye Jehovah"



Let the pastors, the divinely appointed leaders of God's people today, actually LEAD in this men's missionary movement and their men will willingly offer themselves, and will bless "the God that doeth wonders." It may not be amiss to remind ourselves that in this same chapter (5:23) we read,

"Curse ye Meroz, said the angel of Jehovah,

Curse ye bitterly the inhabitants thereof,

Because they came not to the help of Jehovah,

To the help of Jehovah against the mighty."

Here, then, is our challenge. What are we going to do about it? If the men of our churches OUGHT to be aroused to a greater interest in Christian missions, and if their organization into their own missionary societies is not only possible but practicable, and if the responsibility rests upon us, the pastors, how can we be true to ourselves, true to our men, true to the unevangelized multitudes of the world, and, above all, true to our Lord Himself, unless we do all in our power to realize this definite, spiritual, missionary objective? And "We can do it, if we will;" or better, "HE can do it, if we will." Shall we not, then, in the face of the world's need of Christ, and with His command ringing in our ears to "go, and preach the Gospel to every creature," and as the natural expression of our own life in Him, with our whole heart, answer this call and challenge by saying, "By thy grace we will."

Let each pastor preach to his men, at the earliest possible date, and more earnestly, and plainly, and directly than ever before, to show them that "MISSIONS IS A MAN'S JOB." Then call a meeting for the organization of a Men's Missionary League; pray, plan, and proceed as the Holy Spirit Himself may lead. God will touch men's hearts and the fruitage will be great. May God give you such an experience, for the sake of His Son, our Lord and Saviour Jesus Christ. In the words of our Men's Missionary League Rallying Song (sung to the tune of St. Thomas):

COME NOW, YE CHRISTIAN MEN,  
Obey your Lord's command;  
PRAY Him to send forth laborers  
In this and every land.

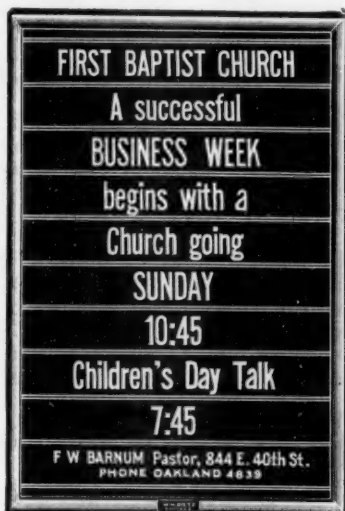
PRESENT your gifts to Him,  
Your silver and your gold;  
But first of all, yourself He asks,  
That He your life may mold.

GO FORTH, Ye Christian Men,  
Proclaim His name abroad;  
That sinners far and near, may come  
To know the Son of God.

He gave His life for you,  
His precious blood He shed;  
SERVE Him who saves you by His grace,  
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2. Mrs. E. Bell	★	10	10	60	18	14	9	14	
3. Miss. Herrick	14	11	71	19	10	7	12		
4. Mr. A. Smith	10	8	54	20	44	1.28			
5. A. L. Jackson	★	15	15	93	Primary	86	1.54		
6. J. Martin	★	9	9	75	Junior	112	3.03		
7. W. L. S. Day	8	7	10	10	4				
8. E. Barker	4	13	89						
9. W. L. S. Day	★	18	8	71	Kindergarten	10			
10. W. Adams	110	85	4.70						
11. Albert Long	73	53	3.38						
12. Mrs. S. Adams	26	25	1.75	Today	776	31.18			
13. W. Adams	52	45	89	Last week	653	29.29			
14. W. Adams	21	20	2.37	Monthly	4.73				
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WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Illinois

## UNION SEMINARY SEEK RETIREMENT FUNDS

Union Theological Seminary, which in the middle of May will celebrate the One Hundredth Anniversary of its founding, is at present raising a fund for retiring allowances for its faculty as part of the Centennial celebration, according to the announcement today of the Board of Trustees. The total sought is \$403,000, and the seminary has been spurred in its efforts by the promise of a gift of \$150,000 contingent on raising the balance by June 30, 1936.

Although Union Theological Seminary carried retiring allowances for its faculty in its budget for many years, decreased income, due largely to the great fall in interest rates, recently made it necessary to reconsider this arrangement. After study of numerous pension systems there was inaugurated a contributory plan by which both institution and teaching staff set aside a sum yearly for pensions. This is the plan recommended by the Carnegie Foundation and now in effect in a number of the leading universities including Harvard, Yale and Columbia.

In order to start this plan on a sound actuarial basis and provide pensions for the older professors the seminary requires \$403,000. If that sum is raised as part of the Centennial observation, the budget will be relieved of all liability for future pensions.

Despite a 10 per cent salary cut, the seminary faculty voted to contribute to the retirement allowance fund another five per cent of their salary. The seminary is also planning at a later date to seek a modest endowment for its School of Sacred Music, but plans for this have been temporarily deferred until after the raising of the more urgently required sum for pensions.

Plans for the four days, May 16-19, of the Centennial celebration now include a music festival, an anniversary sermon by President Henry Sloane Coffin on the Centennial Sunday, a Centennial service on Monday, with an historical address by Prof. William Adams Brown, who this year concludes 43 years of service on the seminary faculty, a dinner that evening for alumni, friends of the seminary, and representatives of other seminaries, and on Tuesday the alumni meeting. The graduating exercises of the year will close the celebration that evening, May 19.

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## Sermons From Mother Goose

By Mrs. May E. Bullock

*Here is an interesting variety in sermon material. Mrs. Bullock, an ordained minister, is the pastor of the Congregational-Christian Church, Westboro, Ohio, finds splendid ideas in the rhymes of Mother Goose.*

### OLD MOTHER HUBBARD

**T**HAT old friend of mine, Mother Hubbard! How many have smiled at her difficulties as I told of them in one of my rhymes:

Old Mother Hubbard went to her  
cupboard  
To get her poor dog a bone.  
When she got there, the cupboard  
was bare,  
And so the poor dog got none.

If it had been simply an isolated incident in the life of Mother Hubbard, it would have been amusing. But it was typical of her; that was the kind of housekeeper she was. She never knew what, if anything, was in her cupboard. She would give a party one day, and the next day beg her dinner from a friend poorer than herself. As the old saying has it, she lived on flesh one day and feathers the next.

Old Mother Hubbard has been gone this many a day, but her children still live on. They have never learned foresightedness. They spend whatever is on hand to spend. Yes, and a little bit more; with very little, if any, thought for the poor, dependent dog and his right to a bone. If he chances to be there when there are bones enough to go around, he gets one, even perhaps with a bit of the roast still clinging to it. But, alas, the next day, when he again is hungry, there is nothing for him. It's hard to be the dog in a family, a community, or a nation when the cupboard is bare.

### A HOME IN A SHOE

**T**HE last time I told you of my old friend, Mother Hubbard. Today I am reminded of quite another type of friend. A short item in the paper telling of how one of her boys had aided the son of Mother Hubbard reminded me of her.

She lived in quite the wrong end of town, over the tracks, and people said, "Can any good come out of that tribe?" She really had no proper kind of house, and no money to rent one, but being the kind of old woman she was, she found a broken down old shoe which no one wanted, (they called it a shanty; Mother Hubbard did not know there was such a section in the town!) and she and her numerous brood settled down in it.

There was an old woman who lived  
in a shoe.  
She had so many children she didn't  
know what to do.  
She gave them some broth without  
any bread;  
She spanked them all soundly, and  
sent them to bed.

Yes, sometimes there really was no bread. But the old woman laughed about it, made a joke of it, hoping for bread on the morrow. And, somehow, the children enjoyed it, too. They grew up a healthy, hardy, happy family. The old woman had not read all the latest psychologies. When her children, she thought, needed spanking, she spanked them. No cop had to come to discipline her children, she attended to it herself. When night came, she saw to it that they were at home and in bed where they belonged. Wise old mother. By and by her children moved across the city to the right side of the tracks. They sit now in the seat of the mighty. As I said, I understand that some of Mother Hubbard's children have been glad to come to the Old Shoe children for assistance.

### WEARING OUT

Little Nancy Etticote,  
In her white petticoat,  
And her red nose.  
The longer she stands,  
The shorter she grows.

And did she tell you it was a conundrum, the answer being a burning candle? To be sure, but how many other things beside. The candle did give a light while it stood. There are other Nancies who have done nothing but stand. They had on their white petticoat; all dressed up, they went nowhere. They were clothed, perhaps in a college degree, perhaps in some form of specialized training. But no one came along to offer them the job for which they felt themselves peculiarly fitted, so they folded their hands to wait. Or it may have been a talent which they possessed. They were quite sure it would amount to something when they once had the opportunity to use it. But they waited. And waited. As they waited they grew shorter, oh, much shorter. The college degree was outdated, the preparation was antiquated, the talent had rusted; even the little light they had furnished grew steadily less. By and by it flickered out. Poor little Nancy-Nicholas Etticote. Too short now to be used at all.



# BOOK BROADCASTINGS

## What the Writers have to Offer

### *Christian Faith*

**As Far As I Can See**, by Winifred Kirkland. Charles Scribner's Sons. 233 pages. \$2.00.

Here is Christian evidence in a new but intensely interesting form. Although the author is really a student of religion, it is not her purpose to be technical, but rather to reveal the meaning of Christianity in her own life. She states that she is writing primarily for a young friend, Janet, who professes to be an agnostic. The personal touch is well maintained throughout.

The initial chapter, "Without Apology," sets forth her aim and purpose. Regardless of what her intellectual friends may say she is not afraid to call herself a Christian. While the approach is mystical, it is an intelligent mysticism deeply touched with a social conscience and passion. In the longest chapter, Jesus is presented in his relation to life. About Christ three conclusions are developed: Jesus was an actual man, Jesus was also God, and Jesus possessed some secret of abounding life. The arguments for belief in the resurrection are interesting and convincing on the whole, although some will be shocked to hear the author say that she believes communication with the dead is possible. But, having come to that conclusion as a result of psychical research, she says it does not interest her at all for the reason that there is nothing of ethical import in communication with the dead.

The chapter on prayer is suggestive. It supplies not a technique but an inspiration for praying. In Chapter VI, "Pattern for Patriotism," we have an eloquent appeal for peace, brotherhood, democracy and world fellowship. It is the high spot of the book as it fearlessly faces the problems of nationalism, militarism, greed, and racial prejudice. The volume concludes with a brief discussion of death through which a glorious and radiant assurance of immortality shine forth.

We wish for this book the wide circulation which it so well deserves. Ministers will find it of double value, they can read it with profit themselves and then lend it to young people and adults who need the inspiration and guidance it offers.

C. W. B.

**The Christian Faith in the Modern World**, by J. Gresham Machen. The Macmillan Company, New York City. 258 pages. \$2.00.

During the first four months of 1935 Professor J. Gresham Machen gave a series of addresses over the radio on behalf of Westminster Theological Seminary of Philadelphia, where he is Professor of New Testament. These addresses which may more correctly be called conversational discussions, have been incorporated in book form. As the author admits, in his preface, little more than a beginning is made of the

subject indicated in the title. He discusses the Christian view of the Bible and of God but leaves the treatment of Christian view of man and of salvation to a future time.

In contrast to many books which have appeared with titles similar to this one, Professor Machen's volume is not concerned with the various magical and theoretical formulas of religion which will quickly change an old world into a new one. On the contrary, he believes that the new world comes only by means of transformed men who have given themselves to God through the atoning death of Jesus Christ. With this thought as the basis of his world view, Professor Machen seeks to answer many questions which have come to him through his preaching and teaching. It is the conversational tone of the book which makes the reader feel the author's spirit of sincerity. He is very careful to make clear and definite his position on various questions. How may God be known? Has God spoken? Is the Bible the Word of God? Do we believe in verbal inspiration? What is the Deity of Christ? Did Christ rise from the dead? These are only several of the many questions which are answered.

The reviewer who has spent five years in several of the most liberal seminaries in this country, suggests that this book be required reading in those theological institutions which boast in giving the students "all sides of every question." It makes little difference what theological views the reader may hold, he cannot escape the one question which comes to his mind as he closes this book. Where do you stand? If liberals and radicals cannot accept the premises and conclusions of this book it will have great value in forcing them, if they have to be forced, to state their positions more clearly. It is for this reason that the reviewer welcomes this book. It not only states in no uncertain terms where Professor Machen stands but it will put to shame the logic and thinking sometimes employed by liberals and radicals in religion.

W. L. L.

**Contemporary Christian Thought**, by Charles S. Macfarland. Fleming H. Revell Company. 204 pages. \$1.50.

This book, written by the General Secretary Emeritus of The Federal Council of the Churches of Christ in America, is what its title implies, an interpretation of forty or more books of Contemporary Christian Thought. Dr. Macfarland has given these interpretations in such a telling way that one's appetite is whetted with a desire to buy most of the books and read them.

It is a book that will serve as a splendid guide to anyone who wishes to know what the recent books are saying in the field of religion.

The author writes out of a rich and varied experience himself, and never is he unkindly critical nor cynical. If he shows the weaknesses of these modern writers he reveals also their strength.

The writer tells us that these reviews appeared in the "One Book a Week" department of the *Reformed Church Messenger* and in other religious magazines covering an immediately recent period of about a year, and practically all of the volumes reviewed have been either primary or secondary choices of the Religious Book Club, but they were selected without reference to and generally without previous knowledge of that fact.

The chapters themselves serve as splendid guides to the one wishing to make selections in the various fields of Christian thought—such as:

(1) Contemporary Theology; (2) New Testament Revelation; (3) Human Salvation: Personal and Social; (4) Christian Ethics in Modern Society; (5) Religion and Modern Psychology; (6) The Church: its Nature and Mission; (7) Studies in Christian History; (8) Humanism: The Common Foe; (9) Christian Unity in Perspective; (10) Contemporary Trends and Tendencies.

A. S. N.

**Finding God in a New World**, by William Adams Brown. Harper & Brothers Publishers. 105 pages. \$1.00.

Anyone who has read a book by William Adams Brown comes to another of his volumes with keen expectation. *Finding God in a New World* is no disappointment. These sermons were preached at various places, both at home and abroad, covering a period of twenty years. The earliest was preached in Manchester College Chapel in Oxford on October 18, 1914; the last, in Union Theological Seminary, December 23, 1934. It is this last sermon which gives the title to the book.

In his preface Dr. Brown says: "Long ago I came to the conviction that the things which matter in religion are few in number, but that they matter tremendously." These sermons are windows through which we can look into the mind of their author and discover what those things are which to him matter most. Each sermon lifts some great foundational truth of the Christian religion into our consciousness and discusses it with such devotional insight and presents it for our thought with such perspicuity of language that we are not only informed, but experience sheer delight in the reading. The sub-title of the sermon "What Jesus Means To Me," "A Theologian's Testimony," might with equal appropriateness be applied to the whole book. And a truly Christian testimony it is.

C. R. B.

**Christianity and Personality**, by John Wright Buckham. Round Table Press, Inc., New York City. 192 pages. \$2.00.

This book is the product of a long life of thought and preparation. Its author, who is professor of Christian Theology at Pacific School of Religion at Berkeley, California, has been deeply interested for more than thirty years in personality and personal knowledge as they relate to problems closest to man's inner life. In this volume Dr. Buckham carries deeper and farther his earlier studies in

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the field of personality, in which he has already attained distinction. Here he presents new views of the relationship personality has to Christianity. He makes clear the relationship which personality and personal knowledge have upon ethical, philosophical, and theological problems. He evaluates the relationship of persons to one another. Most important of all, he shows the relationship the individual has to nature and to his God.

Professor Buckham has set an excellent example for clearness of thought and organization of material. He states his problems, he presents his material in a most artistic, as well as scholarly manner, and finally he leaves the reader with a conclusion which makes very clear the author's answers to the questions he raised. There is an index not only of names and authors but also one of subjects. There are two characteristics of this book which must have been influencing factors for its selection by the Religious Book Club for February. In the first place the author through his years of study on this subject has come to some definite conclusions which he presents with a satisfying sense of conviction. In the second place the author has not lost himself in the seriousness of the subject. He has remained human and displays a good sense of humor. This study, the reviewer believes, provides a cogent philosophical interpretation of the Christian understanding of life which has been needed for sometime.

W. L. L.

**Faith in God and Heaven**, by Jeremiah Zimmerman. Fleming H. Revell Company. 119 pages. \$1.25.

The invisible mysteries that are involved in the immortal life with the spiritual body in heaven, are first considered. God has endowed with eternal life, with a soul and belief in God. The change and effect upon those believing in immortality and some mistaken views of the ancients concerning immortality as gleaned from archaeological research are set forth and the necessity for the Christian belief in immortality is stressed. A contrast then is drawn between these several views of immortality and their differences are pointed out. Some facts concerning Job's real meaning concerning immortality are mentioned. The opinions of several of the eminent scholars on the Jewish conception of immortality are given to uphold the author's point of view. That our vital fellowship and inspiration from the indwelling of the Spirit of the living God has been revealed to us through Christ and leads us to a higher life, are proven by Christian experience, by the Scriptures, by Biblical scholars and by the beliefs of eminent and outstanding scientists. Faith in God's revelation in Christ with good works is necessary and of fundamental importance to every believer who is concerned about eternal life since thinking makes or unmakes man. The author's treatment is conservative and shows evidences of much study and travel. This book should be of great comfort to those who mourn the loss of a loved one. H. D. H.

## The Church

**The Divine Commission—A Sketch of Church History** (third edition), by Rev. Frank E. Wilson. Morehouse Publishing Co. 296 pages. Cloth, \$1.25; paper, \$0.85.

The relevant facts touching the adventurous experiences of corporate Christianity from Pentecost to 1931 are briefly outlined in this book. The fourfold characteristics of the apostolic beginnings of the church are mentioned and briefly treated. The days of persecution of the early Christians in the first four centuries are scanned hurriedly along with the more important developments which followed including imperial recognition of Christianity. The breakdown of the Roman Empire, which was overcome by the Goths, the rise and growth of the Church along with its divisions into Eastern and Western, together with the rise of Islam is briefly surveyed. The rise of papal power, the contributing influences leading to its development, the church councils, doctrinal controversies and the formation of the Holy Roman Empire are outlined. The story of the church in the dark ages—the moral decay of the Papacy and its rise to supremacy as well as the political situation is tersely treated. The story of the Eastern Church, the great obstacles that impeded its progress are narrated. The history of the various crusades is retold.

The great schism, scholasticism, mendicant orders and the inquisition are all given individual treatment. The continental reformation in Europe under Luther, Zwingli, and Calvin is described. The chief historical characteristics of the Church of England are now given. The principal events and movements in the English Reformation are given briefly. The founding, growth and development of the Colonial Church is mentioned. The story of the Protestant Episcopal Church in the United States down to 1931 is related. An excellent bibliography and index are found at the end of the book. This is a very readable book dealing with church history from the Episcopal standpoint. The book is enjoyable reading. It is concise, compact and accurate. H. D. H.

**See These Banners Go**, by Frank S. Mead. The Bobbs-Merrill Co., 273 pages. \$2.00.

On the evening of the day it was received, the reviewer took up this book to make a casual examination of it. He did not lay it down again until hours later. The author has done a moving and fascinating piece of work in this story of nine of the leading Protestant churches of America.

In a day when Protestants are making altogether too many apologies for themselves, we are grateful to Mr. Mead for collecting so much interesting material and especially for showing what a rich contribution these denominations have made to American life. The book has a militant spirit. It was originally published in the *Christian Herald* in serial form under the title *Like a Mighty Army*. The style fits the theme like a glove. The story of the conquests of these Christian armies is hacked into our mind soldier-fashion by the means of short, driving sentences and the skillful use of forcible, muscular words.

The facts seem to be fully if briefly given. The publishers state that in the interest of historical accuracy each sec-



tion has been read and criticized by an authentic denominational historian. While the accounts are in the main to the credit of these groups, there is no attempt to gloss over the faults and failures.

Some readers may wish that the writer had more to say about the possibility and mechanics of fusing these sects into a united Protestantism. Many are convinced that the reasons that led to the formation of schisms are no longer valid. In the face of the common enemies of unrighteousness and injustice, many feel that victory waits on a coalition of the Christian forces. But perhaps the writer has made the correct approach to this problem. Before any sort of workable union can come, each group must get a larger appreciation for the heritage of all the other groups. To this end, *See These Banners Go* will make a rich contribution.

L. D.

**The Holy Spirit**, by W. T. Rouse. Sunday School Board of the Southern Baptist Convention. 230 pages. \$1.00.

The author is Teacher of Bible in North Texas State Teachers' College and Texas State College for Women, Denton, Texas. This book gives a renewed emphasis upon the Biblical teaching concerning the Holy Spirit. The Holy Spirit's relation and connection with the Trinity are pointed out along with some difficulties and practical values. The personality and deity of the Holy Spirit is briefly outlined. The meaning of the inter-relation of the persons of the Godhead is tersely discussed. An account of the Holy Spirit's participation in creation is given brief consideration. The Holy Spirit is held to be the author of the Bible. The Holy Spirit's function, qualification, scope as the Teacher of the Bible are described. Bible study should be approached under the Holy Spirit's guidance. The Holy Spirit's work in regeneration, in sanctification and in the believer, are each given treatment. The Holy Spirit's activities in the Church and on the day of Pentecost are each briefly discussed. A separate description is given of both the Holy Spirit's power and function in love. The Holy Spirit's relation to the sinner and the sin against the Holy Spirit are both discussed. The Holy Spirit's part in world-wide missions is made clear. The Holy Spirit's participation in worship is clearly set forth. This is a thorough study of the Holy Spirit's work and office as revealed in the Scripture. The book is written from the conservative point of view. It would make a profitable study book for Bible Classes, Prayer meetings, etc., as well as for the individual. This is a worthwhile book to read and own.

H. D. H.

**Associational Sunday School Work**, by J. N. Barnette. Sunday School Board of the Southern Baptist Convention. 154 pages. Cloth, 60 cents; paper, 40 cents.

This is a book of interest mostly to Southern Baptists. For them it suggests practical procedures for extending the influence of the Sunday school and making it more effective especially in small churches. Stress is laid upon the duty of Baptist Associations in promoting Sunday school work within their bounds. Very definite suggestions of just how to do this are given.

J. E. R.

## The Religious Book Club Selection for April

### THE TESTIMONY OF THE SOUL

By RUFUS M. JONES

Selected "because of its beautiful interpretation of the mystical experience and its presentation of the ground for believing in an actual realm of spiritual activity with which we have first-hand contact."—*The Religious Book Club Bulletin*. \$2.00

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### Jesus Christ

**The Sermon on the Mount**, by Emmet Fox. Harper & Brothers Publishers. 154 pages. \$1.50.

The sub-title of this book is perhaps the best statement of the author's purpose in writing it: "A General Introduction to Scientific Christianity in the Form of a Spiritual Key to Matthew V, VI, and VII." The following brief paragraphs or excerpts are typical of the point of view frequently reiterated in the book:

"... if our prayers are successful, we shall naturally have all the material things we need."

"... if people would turn to God and acquire something of this understanding (i. e. spiritual) while their health is still good, they need never be sick at all."

"... While we may well envy them (the martyrs), the moral and spiritual heights which they did attain, we know that had the martyrs 'loved' their enemies sufficiently—loved them, that is to say, in the scientific sense of knowing the Truth about them—then the Roman persecutor—even Nero himself—might

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have opened the doors of their prison; and the fanatic of the Inquisition might have come to reconsider their cause."

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"Either the bank will speedily recover itself . . . or, if this for any reason be not possible, he will find that a sum of money equal to or greater than the one he lost in the bank will come to him from some other and probably quite unexpected direction."

"Every Scientific Christian is entitled to reasonable prosperity, which means enough to live on in decent comfort and reasonable security."

"If you are ill or in poverty, or obliged to do work that you dislike; if you are lonely, or if you have to mix with people who displease you; you may be certain that you are not expressing the Will of God, and as long as you are not expressing His Will, it is natural for you to experience inharmonious, and it is equally true that when you do express His Will, harmony will come."

If the conclusions indicated in the above quotations are sound, it follows that Jesus failed completely to express the Will of God. Was He ever rich? Did he never have to do work He disliked? Was He never lonely? Did He never mingle with people who displeased Him?

The fact is that the author has failed to comprehend the true nature of the prophetic genius or to understand that adversity was often the very bread of life both to the martyrs and also to the early Christian Church. The divine discontent which seized souls like the Prophets, Jesus, St. Paul, St. Francis of Assisi, and others precluded them from ever seeking happiness through a "harmonious" adjustment to the world in which they lived.

Surely no serious-minded person can easily accept the author's intimation that those who suffer (victims of the depression e. g.), do so all because they have failed to express the Will of God? Likewise it requires a most unheralded hurdle in the reader's imagination to accept the intimation that those who are at ease in Zion enjoy their condition of comfort and security because they are channel of the free-flowing grace of God. S. L.

Christ the King, prepared by Canon Bernard Iddings Bell. Harper and Brothers. 169 pages.

This is a most admirable devotional book for the 1936 Lenten season. It has the official sanction of the Presiding Bishop of the Episcopal Church, the Most Reverend James DeWolf Perry. Canon Bell edited the contents. The Presiding Bishop opens the volume with a brief study for Ash Wednesday. Seven other Bishops collaborate in the treatment of the forty days of Lent as do Dr. Drury of St. Paul's School, Concord, and three prominent members of the laity, one being Ralph Adams Cram, the distinguished architect. Each devotional treatment occupies three or four pages, prefaced by Scriptural references and closing with a prayer. The arrangement is very well adapted for the purpose of the book. While primarily for Episcopalians, earnest Christians of other divisions of the Christian Church cannot help but benefit by using these daily meditations and prayers. F. F.

The Life and Work of Jesus Christ Our Lord, by Rev. T. W. Harris, Ph. D. Morehouse Publishing Company. 192 pages. \$1.75.

This volume is the result of several years' teaching experience with the young people of the church schools concerning Christ's life. It is written as a text-book for those studying Jesus' life. Christ's life is treated as the greatest life ever lived. The Roman world or Empire in Jesus' time is briefly pictured. The land and people of Palestine where Christ lived, are described. A list of thought-provoking questions covering the contents of the forty-three chapters is given at the end of each chapter. This is an interesting book for young people of 12 to 16. The author has done his work well. Read this interesting account of Christ's life.

H. D. H.

Christ The Victorious, by Geoffrey Allen. The Macmillan Company. 330 pages. \$1.90.

The author of this collection of fourteen essays is Fellow and Chaplain of Lincoln College, Oxford. The central theme of the book is "the vision of the Mercy of God," and in the opening chapter Divine Forgiveness is interpreted as a theological, psychological, and ethical fact. After describing The Fall as a spiritual fact and a reflection on experience, the writer deals with the implications of the principle of forgiving love in the relation of the individual to his group, to his fellow-man, to the church,



and to God. The titles of the more significant essays are: Liberty, Sincerity, Pleasure and Pain, My Neighbor, Responsibility, and My station. Mr. Allen pleads for a tolerant, realistic, Christian individualism.

### Preachers and Preaching

**Festival Days**, by Paul Lindemann. Augsburg Publishing Company. 166 pages. \$1.00.

This book contains fifteen sermons for special occasions preached by Dr. Paul Lindemann, editor of the American Lutheran and pastor of the Lutheran Church of the Redeemer, St. Paul, Minnesota. The first sermon in the book was preached at a Christmas service, the next is a New Year's sermon, and it is followed by one for Easter and another for Pentecost. There are two baccalaureate sermons and one preached on the Fourth of July. Other important days in the church and national calendar are also represented by appropriate discourses.

The author has many of the hallmarks of an exceptionally good preacher. His English is a source of delight, his vocabulary being exact, flexible and rich, and his sentences pungent, vigorous and epigrammatic. Moreover, his moral passion and spiritual insight give his sermons a radiant glow. Yet in spite of their excellences these sermons have several marked limitations, chief of which is a lack of hospitality to modern thought, especially in the field of science. There is, in addition, a tendency on the part of the preacher to lament too frequently the discouraging trends of the times. One sermon bears the title "Pessimism Forbidden." Nevertheless, the discourses contain many paragraphs which are eloquently lugubrious. Although the modern-minded man will find considerable in this book with which he will be compelled to disagree, it contains vastly more in regard to which there can be no disagreement among Christians. The sermon entitled "Pessimism Forbidden" is a masterpiece. It contains a wealth of fine material and is equally rich in suggestion.

L. H. C.

**Clee of the Lighted Tower**, by John W. Mace and Irving T. Gumb. Fleming H. Revell Company. 159 pages. \$1.50.

In a day when so many downtown churches in our large cities are losing ground, and some are abandoning their sites, it is refreshing to read of how one church, the Second Presbyterian Church in Newark, New Jersey, in the face of the encroachments of business, successfully met the changing conditions of a growing metropolitan city. It is the story of how a dynamic personality, Lester H. Clee, took an old aristocratic church and made something of it.

The book describes the church's program through the various departments, all of them very much alive. There are at least seventy-five channels of church activity. The volume should prove to be a tonic to any man facing the conditions Clee faced. It has also inspirational value for ministers who are confronted with different situations from those existing in Newark.

The name Clee, in New Jersey, has now come to be a name to conjure with, for he is not only the minister of a pulsating church but a leading political figure in his State.

A. S. N.

**We Face Calvary and Life**, by G. Ray Jordan. Cokesbury Press. 160 pages. \$1.00.

The pastor of the Centenary Methodist Church at Winston-Salem, North Carolina, already known by several books of sermons, has given us another such book. As the title suggests the themes of the ten sermons deal particularly with the themes of the Lenten season. The author testifies in his dedication to the fact that a recent visit to the Passion Play at Oberammergau has deepened his appreciation of this period in our Lord's life. He deals realistically with present-day tendencies in the light of the Gospel message. He gives many apt quotations and illuminating illustrations. The book should be listed on the minister's Lenten supply of reading.

F. F.

**The Resurrection of the Unknown Soldier**, by Myron T. Pontius. Cokesbury Press. 104 pages. \$0.75.

The volume opens with two brief statements supplying information regarding the tomb of the Unknown Soldier at Arlington and the tombs of other Unknown Soldiers in various countries. Ten sermons follow. All of them deal with war and peace and the part the Christian Church must play in making peace real and lasting. As this purpose of the Christian Church is realized we shall be true to our Unknown Soldier at Arlington. The sermons are stirring and read well and make a worthy addition to those few books which are indispensable for annual sermons on the Sunday of Armistice Day.

F. F.

**Laugh and Love and Lift**, by Stephen S. Estey. Fleming H. Revell Company. 127 pages. \$1.25.

In the introduction Dr. Charles M. Sheldon writes: "I have not read anything for a great many years that has helped and refreshed me as this book." It is published after the author's death by his wife, and dedicated to the people of the First Presbyterian Church of Topeka, Kansas. Dr. Estey was pastor of this church for the past twenty-five years.

Everyone of the twelve chapters is a challenge to courageous thinking and Christlike living. Its message will stimulate the preacher, enthuse the layman, and add another ray of hope in a world groping in the dark. After reading this book one feels like taking a fresh hold on himself and plunging ahead with God. What more could any book do? The title sounds the whole note of Christian optimism that seems to dominate the entire book.

P. L. F.

**Religion and Life**, by Raymond Calkins. Harper and Brothers. 115 pages. \$1.00.

In the days to come the student of the history of American preaching will by no means be able to ignore the Harpers Monthly Pulpit. These books are inexpensive, attractive and inspiring. To date forty-three of them have come from the press. Some are outstanding; a few are rather ordinary; the most interesting fact, however, concerning the series as a whole is that such an exceptionally high standard has been maintained. He who has purchased these books from the beginning has on his shelves a veritable library of modern homiletical literature.

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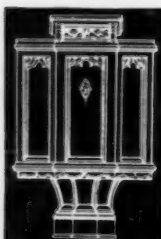
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its titles are, "The Finality of Christ," "No More Sea," "The Radicalism of Jesus" and "Rhythm and Life." These sermons are all worth reading on account of their content, but they are equally valuable as specimens of methods of effective homiletical approach. A good illustration of this is the discourse entitled, "The Song of Solomon," the text being the words, "He brought me to the banqueting house, and his banner over me was love." About half of the space is devoted to a discussion of the book. The opening words are challenging: "This is one of the least-read books in the Bible. If one does read it, one wonders why it is in the Bible at all. The name of God is not mentioned in it. It is hard to find a downright religious idea in it. It reads like secular love-literature. It seems to belong with the sonnets of Shakespeare. But it is hard to find a place for it between the covers of the

Bible." In this connection the closing words might be quoted: "Such is the religious meaning and such the religious message of this neglected book of the Bible. Would not our Bibles be the poorer if this book were taken out of them? Would not our lives be purer and better if its message was understood and obeyed?" The sermon is, of course, primarily a journey from the negations of the opening paragraphs to the affirmations of the closing. To trace the line of march is a rewarding occupation. Equally educative to the student of homiletics is a study of the outline of the sermon on "Spiritual Efficiency."

L. H. C.

**Sermons on Old Testament Heroes**, by Clarence E. Macartney. The Cokesbury Press. 247 pp. \$1.50.

The study of the successes and failures of others has always been a most interesting and profitable thing. The Bible gives us an account of many strong and weak men. Dr. Macartney presents in this book a study of 18 interesting Old Testament characters. Altho Job, Solomon and Jeremiah are omitted, he gives a character delineation of the leaders for God and man depicting them in moments of cowardice, deception and sin as well as in peaks of courage, boldness and faith.

Popular themes are given each. For instance, "Joseph, the Most Christian Man in the Old Testament," "Nehemiah, the Bravest Man in the Old Testament," "Balaam, the Man Who Reached for Two Worlds and Lost Both," and similar themes.

T. B. R.

## The Church and The World

**The Fatherly Rule of God**, by Alfred E. Garvie. The Abingdon Press, New York. 256 pages. \$1.25.

It is hard for a reviewer to restrain his enthusiasm as he begins to write about this book. It is most timely. It deals with the relations of Church and State which is a problem very acute in Europe, especially in Germany, where the state presumes to be totalitarian. Elsewhere throughout the world the claim of Christianity to be authoritative in all of life is being effectively questioned by the state. Dr. Garvie deals with these questions in a scholarly and sympathetic manner. As in all his books he finds a sound philosophical and theological basis for his argument. He deals with the relations of God and man, the nature of society, the functions of the state, the mission of the church, the conflicts of church and state, the co-operation of church and state and problems of conscience. His information about world conditions is so accurate and up to date and his knowledge of the church so thorough that he gives us a volume not only timely but, in many respects, timeless.

W. R. C.

**My Father's Business**, by W. Brooke Stabler. The University of Pennsylvania Press, Philadelphia. 183 pages. \$1.50.

The chapters of this book were originally delivered under the George Dana Boardman Lectureship on Christian Ethics at the University of Pennsylvania. The author is Chaplain of the University. He approaches the problem of the Christian business man in a direct, simple, practical, and unevasive way. There is

no obscurantist cant here. He calls problems by their real names. Neither is there any attempt to play up to the business man by seeming to be "hard-boiled" or worldly minded. The plain teachings of Christian ethics are expounded in language that is both chaste and practical. The four chapters deal especially with the development of ethical practices, the motives and foundations of economic life, the individual's relation to business ethics, and his relationship to business organization. There is a valuable bibliography. It is a timely and stimulating book.

W. R. C.

**Youth's Work in the New World**, by T. Otto Nall. Association Press. 216 pages. \$1.75.

Who would not jump at the chance of sitting down for a heart to heart talk with twenty-seven men and women who are leaders in their professions? Here is a book that was written to provide exactly that opportunity. It ought to be put into the hands of the five million boys and girls of this country who are out of school and out of work. It could be a light to the pathway of every youth that faces the choice of a vocation. Adults interested in vocational guidance cannot afford to miss it.

The author is one of the editors of the Christian Advocate, who is well known to young people through a page entitled, "The World Outlook of Youth," which appears in numerous young people's periodicals. The leaders whom he has interviewed in behalf of youth were chosen not only because of their valuable experience but also because of their competence to envision the future of their professions. Thus one of the most helpful features of the book is the listing of the many new fields of endeavor that are open to the youth of today.

Something of the appeal of the book can be made clearer by mentioning some of the chapter headings: "Medicine Tomorrow," by Dr. William J. Mayo; "The Law," by Frank J. Loesch; "Music in the New Leisure," by Walter Damrosch; "Love and Justice," by Kirby Page; "The Ministry," by Charles W. Gilky and Machines," by Edward A. Filene.

The practical value of the volume is enhanced by appending a number of suggestive outlines for the discussion of the demands and opportunities of the various professions.

L. D.

## The Bible

**Word Studies in the Old Testament**, with a Hebrew-Christian Commentary, containing Talmudical and Rabbinical Interpretations on the Hebrew Words of the Old Testament. Vols.—2 & 3, by B. A. M. Schapiro. Hebrew-Christian Publication, Inc. 678 Bible House, New York, N. Y. Vol.—2, 27 pages—0.50 Vol.—3, 31 pages—0.50.

In volume 2, the Hebrew text transliteration is made of Gen. 1:2, then a word analysis of each individual Hebrew word of the text is made along with its English pronunciation and equivalent. A few cases of the word's usage elsewhere in the Old Testament are cited along with its English meaning. The Talmudical and Rabbinical interpretations with notes, including illustrations from the Old Testament, from the Talmud or the Rabbis of each Hebrew word and its English translation, are given. The Hebrew synonyms of each Hebrew word are also cited. Each



individual Hebrew word of Gen. 1:3 is treated in a similar manner. In vol. 3 the same manner treatment of Gen. 1:4 and 5 is carried out. The author's aim is to get the Jews to read this commentary so that they may be convinced by reading it that Jesus is the promised Jewish Messiah. The Old Testament is interpreted in its relation to the New Testament via the Talmud. This excellent commentary by a conservative scholar should be studied by all Old Testament students interested particularly in Hebrew and in the fulfillment of Old Testament prophecy.

H. D. H.

**Studies in Colossians**, by E. Y. Mullins, edited by Prof. G. S. Dobbins. The Sunday School Board of the Southern Baptist Convention. 118 pages. Cloth—\$0.60, paper—\$0.40.

This book is one of a series of live books, dealing with the great Epistles of the New Testament. In the introduction, the city of Colossae, the church there, the false teachings in the church, time and place of writing, and the Epistle's genuineness, are each briefly discussed and an analysis of the entire Epistle is also given. The text—1:1-8 is printed and comments are made upon it—a salutation and thanksgiving compose this section. Then the text—1:9-14 is treated in a similar manner—prayer for their spiritual enlargement and its realization comprises this division. Then the text—1:15-23 is given in which Christ's person is defined and His place in the redeeming purpose and plan of God are set forth. The printed text—1:24-2:7 contains the source of Paul's ministry and suffering, his aim, his longings and exhortation. It includes warning against false philosophy, all needs supplied through Christ, spiritual circumcision and resurrection through Christ, made alive and forgiven through Christ, etc. Exhortations are found in the printed text—2:20-3:2, against fleshly precepts, to the risen life, to abstain from sins of uncleanness and to put away sins of disposition. The printed text—3:12-4:18 admonishes the reader to put on fourfold graces, let Christ's word abound, exhortation to particular classes, to prayer, etc. Questions covering the contents of every chapter are to be found at the end of each one.

**The Annotated Bible Course**, for the Student, Teacher, and General Reader, by George L. Clark, J. S. D. Volume 1, Genesis, 140 pages and Volume 2, Exodus, 102 pages. Annotated Bible Company, West Englewood, N. J. Price 60c each.

These volumes are new translations of the Bible printed in attractive type with topical headings. Those parts of Genesis and Exodus which have the largest ethical and religious value are printed in the text while other parts are printed in the footnotes either in full or in a summary. Passages that could not be made clear in the text are explained in the footnotes. Ten more volumes in the series are planned which will tell the message of the remaining books of the Old Testament. The series gives promise of being of real interest and value to young people, to teachers, and to general readers in the church. J. E. R.

## Various Topics

**The Exile**, by Pearl S. Buck. Reynal & Hitchcock, Inc. 300 pages. \$2.00.

If Pearl Buck has been an enigma to you, you will find the answer in this volume. It is a beautifully written, sensitive study of her own mother, a missionary to China. Through its pages one sees clearly the heritage of the distinguished novelist and can better understand the religious and social philosophy back of her books.

The mother of Mrs. Buck was a resourceful woman of Dutch and French heritage. She loved life but also was moved by deep religious emotions. Under stress of fear she dedicated her life to foreign missionary work. She married a young man who had also chosen this work. In proposing he told her that his mother would not let him go to China until he was married. There was little romance in the marriage. She afterward stated that she got her romance from her children.

Neither were trained in the social obligations of their calling and set out, as have hundreds of others, with a naive faith that things would be all right. The husband was a good missionary. He loved his work and was successful. The salvation of souls was his chief aim in life. The courtesies, attentions and decencies which a sensitive woman craved were largely denied the wife except in so far as she created them. In between bearing and burying her children she helped her husband. This help he neither desired nor appreciated. One passage in the book gives the reaction of this point of view upon the mind of the author, a child of the marriage.

"Since those days when I saw all her nature dimmed I have hated St. Paul with all my heart and so must all true women hate him, I think, because of what he has done to women like Carie, proud free-born women, yet damned by their very womanhood. I rejoice for her sake that his power is gone in these new days."

If one expects to have an unprejudiced picture of the missionary movement in this volume he will be disappointed. I do not think that it indicts missions, as such. It is, instead, a careful biographical and social study which is worthy of attention by all interested in social and missionary movements. This reviewer finds his sympathies entirely with Carie, the wife, and is glad that the author was moved to give the story to the world.

W. H. L.

**Adventures for Happiness**, by S. Parkes Cadman. Macmillan Company, New York City. 312 pages. \$1.90.

It is not necessary for any reviewer to introduce the author of this book to our English speaking world. He has won his place not only as a great preacher and radio speaker but also as a writer whose style has the clearness and conciseness of the English tradition.

Dr. Cadman's subjects are always timely. In our world where the spirit of pessimism seems to be rampant, the author sets out to discover the sources of true happiness. He is convinced that there are sources of happiness, which when found, can be passed on to others who seek it. After the author discusses, in the first two chapters, the possibilities of happiness as well as various interpre-

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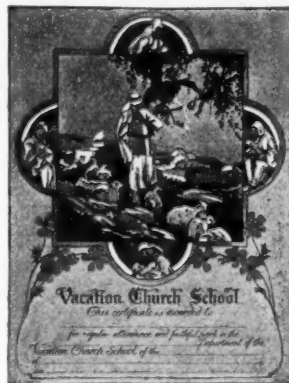
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tations of it, he proceeds to show, in the remaining thirteen chapters how and where we may find it in the various phases of life. He draws upon a wealth of illustration from the philosophers of both the past and the present. The sources for happiness are not limited. He finds them in government, health, books, friends, family life, imagination, music, love emotion, literature, art, social service, and religion. The author searches these realms of life for happiness and finds for his readers peace and serenity.

If, as someone has said, an optimist is one who makes use of his opportunities while a pessimist is one who does not, then certainly the author of this book has given his readers opportunities for finding happiness, and turning pessimism into optimism. The book contains an excellent bibliography on the subject.

W. L. L.

**Social Games For Recreation**, by Bernard S. Mason and Elmer D. Mitchell. A. S. Barnes Co. 421 pages. \$2.50.

This book aims to present to the student, the physical director, the club leader, the group worker, the parent and the player himself, the materials he needs for social play in the party, the club, the playground, the camp, the picnic, and the home. This book includes those activities which are used largely for social recreation and for general educational play. The formation and plan of recreational programs are often built around a suggested calendar having some particular theme, suggested by events and holidays. This book describes or mentions over 1200 games and contests. The suitability of each game for definite social groups is suggested

as well as the age of the players or participants. Thirteen photographs and over 200 illustrations are scattered throughout the book. An excellent bibliography is found in the back of the book as well as a comprehensive index. This book is a source-book for suggesting games and activities for all occasions. Buy and consult it often.

H. D. H.

**Talks in Crayon and Chalk**, by Ella N. Wood. Fleming H. Revell Company. 159 pages. \$1.50.

This is not the first, but the fifth volume by the same author. She knows the psychology of children. Anyone interested in making truth attractive by chalk, objects and drama, will find a wealth of material in this book. Much of the teaching is from the Bible.

Fundamentals of blackboard are included. And with some of the stories illustrations show how they can be visualized. Unillustrated stories are described so that drawing pictures for them is easy even for the person not an artist.

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P. L. F.

**The Shepherd King**, by John Clover Monsma. Zondervan Pub. Co. 268 pages.

This is a romance of Abraham and the ancient Near East that the author has produced in a very attractive way. By following the scriptural account of Abraham and knowledge he gained through visiting the lands, he has written a very readable novel showing the greatness of Abraham.

The author produced through his imaginative work a historical romance of "The Story of the Church," that many welcomed and this book of similar style affords the reader genuine pleasure and profitable enjoyment.

T. B. R.

**The Curse in the Colophon**, by Edgar J. Goodspeed. Willett, Clark & Company. 259 pages. \$2.00.

There must be something about New Testament research which leads scholars to wish to write detective stories. I recall that Professor James Moffatt is the author of one published in London several years ago. This one comes from the pen of the famous American New Testament translator. Frankly, I found Dr. Goodspeed's translation of the New Testament much more exciting than this novel. It is a rather slow moving account of a quest for the manuscript treasures lost in the fall of Constantinople, lead by the discovery of a colophon on one of

the manuscripts which belonged to the latter part of the fifteenth century. From the discovery of this colophon the story moves logically, yes, altogether too logically, to discovery of the rich relics and manuscripts in the hills around the black sea. It is a good book to give one a picture of priceless manuscripts, miniatures and relics, but offers little thrill to the reader of today's mystery novels.

W. H. L.

**Cubby Returns**, by Frances Joyce Farnsworth. The Abingdon Press. 170 pages. \$1.00.

Here is the history of Yellowstone National Park, together with a description of its beauties, written into the experience of Cubby, the bear cub. Together with Mommie Bear they explore the many interesting sites. The child through this attractive illustrated book will gain a good second hand impression of one of nature's beauty places. He will laugh, run and play with Cubby. Both will be happier because of the participation in the adventure.

**Prostitution and the Modern World**, by G. M. Hall. Emerson Books, Inc. 200 pages. \$2.00.

This is the American edition of an English writing on a subject of international importance. The study deals with a large part of the Western world but does not take into consideration the Orient. The material discusses the causes of prostitution and the technique of it as a profession, international commerce in women, laws for controlling and regulation. The presentation is factual, it being distinctly a book for those who seek basic information regarding this very old profession and so-called social crime. The treatment of prostitution in America and the discussion of American laws regarding it are honest though naturally limited in scope.

W. H. L.

**The Best Loved Religious Poems**, by James Gilchrist Lawson. Fleming H. Revell Company. 253 pages. \$1.75.

The Best Loved Religious Poems is given to the public as "probably the most complete anthology of favorite poems yet offered." The compiler has had a peculiar advantage in making the collection. As editor of several hundred church papers and magazines, he has had the help of many pastors in selecting religious poems which have actually contributed to the religious experience of many people. As a result these poems are from a very wide range of life.

The selections have not been admitted on the ground of their literary merit solely but "because of their popularity and heart appeal." As most of the poems are deeply devotional in character, the editor offers the book to the public in the hope that "it will be a great help in deepening the spiritual life and character of its readers." We believe that Dr. Lawson is justified in this hope.

The poems are grouped under forty-nine topics such as Atonement, Bible, Brotherhood, Christ, etc., thus making this material easy of access to the user. To still further facilitate its use as a reference book there is a subject index, an index of authors, and an index of first lines. All religious workers will find this volume of poems a valuable book, one that will be in frequent use.

C. R. B.



## Mexican Literature

**La Madre de Dios, Genesis y Historia De NTRA. SRA. De Guadalupe.** ("The Mother of God, Genesis and History of the Virgin of Guadalupe.") By Jesus Amaya. Editorial Lumen, City of Mexico, 1931.

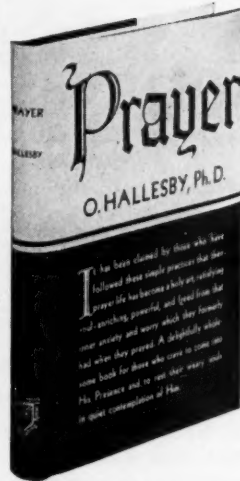
The book should be translated into English. The North should be better acquainted with the religious and social drama of its nearest southern republic. Here, in still continuing evolution, is the origin and the unfolding of the cult of the indigenous Mexican goddess, adopted by the Catholic Church in Mexico scarce more than a decade after the conquest, introduced into Rome 1925, and now in a fair way of becoming the patroness of all Latin America.

The first half of the book is composed of a history of comparative religion. It may be new in countries with Roman Catholic background, but offers nothing shocking to those who are accustomed to thorough courses in that department in non-Catholic colleges and seminaries. Their real interest, however, is aroused by the thorough story of this amazing Virgin, whose legendary beginnings are well known. The pre-Spanish Tonantzin, divine daughter of a king, was flayed and her skin used to dress another, a virgin and mother, a native goddess; to Juan Diego, a poor peon, Virgin Mary appeared with a message for the Bishop of Mexico, to build a church on the site of the old temple at Guadalupe, a few miles north of the city. There was the naturally required miracle of roses in the winter and the Virgin's portrait upon the poor man's humble blanket. Instantaneously there was a popularity for the Mother of Jesus in this old setting. The veneration was given to her in traditionally Mexican style so that the natives found no difference between the old and the new. Even the time of the major festival of the year, at the winter solstices, remains as before. Here is formative religion, in process of evolution, whose end, despite powerfully organized rationalism below the Rio Grande, is not yet. Students of Mexico should read this book. Students of comparative religion would do better to read it than to specialize in atrophied or extinct cults. The author presents evidence for his judgment: "In Mexico, more than anywhere else, the Catholic Church has ceased to be the Church of Christ to convert herself into the religion of Mary: the Mary of Guadalupe." J. F. C. G.

**Nueva Leon. Novela De Costumbres en Mexico, Nueva Leon, Chihuahua; 1896-1903.** (A Novel of Customs in Three Mexican States.) By Dr. E. Brondo Whitt. Editorial Lumen. Mexico, D.F. 1935.

A better book from Mexico by a Mexican than many books about the country. Written with great frankness, at times bordering on incrimination, it is highly worth reading.

North Americans are fadists for travel. A returned tourist is sought as an interpreter of the centuries he has cursorily touched. Yet he is the least accurate of all, for he usually carries his accustomed background with him. To know a country, read the casual records of its people. Read them so extensively that the intimate thoughts and habits become intelligible and familiar. Or—live with the people. Nor is there another way.



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This is "primary material." As such it is worth a bushel of "interpretations" of things Mexican.

J. F. C. G.

## DRAMAS

**The Gold Star** by D. C. Trapp.

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**General Evangeline Booth**, by P. Whitwell Wilson. Fleming H. Revell Company. 127 pages. \$1.00.

The story of the Salvation Army is so closely identified with the life of the Booth family that they seem almost inseparable. Among them there seems to have been none greater either in Christian personality or in constructive leadership than the present General, Evangeline Booth. This volume is well done. The personality of the great leader is not overdone, but is presented in such a way as to leave the reader with the feeling that he knows a woman who is devoted to God and draws Him as an unfailing source of spiritual strength. So long as she is the head of the Army it will be held to its spiritual task. Also one feels that she has demonstrated her ability as a leader both as the head of the Army in America and as the director of its work in the World War. After viewing the fine portrait of Evangeline Booth in this volume the reader goes away with new hopes for Christianity, especially as it is promoted by the Salvation Army. W. R. C.

# The Plumbet of Emptiness

A Sermon by Robert E. Keighton\*

FOUR years ago a friend and I visited the Massachusetts Institute of Technology. In the Library our attention was attracted to a metal ball suspended by a long wire from the center of the dome high overhead. The ball reached to within an inch or two of a large circular table that was covered by a blank sheet of white paper. I do not know what scientific purpose it served. Perhaps it was used to demonstrate the law of the pendulum; or the rotation of the earth; or the degree of perpendicularity. I do know that it was an illustration of one of the oldest forms of measurement; namely, the plumb-line.

Then we visited the shops and the laboratories. Finally, we examined a machine that challenged our credulity. It was a solid steel cylinder five inches in diameter, so illumined that as we pressed against it with our fingers, the rays of light were seen to move on a glass screen. A placard told us that we had bent the steel bar five one-hundred-

thousandths of an inch! Here was modern scientific measurement *par excellence*.

Between that early plumb-line and this later instrument were centuries of man's history, a history of measurement; for man is a measuring animal. He measures time, he measures space, he measures energy, light, heat, weight, sound—anything that comes under his scrutiny. Man's rule is the foot-rule.

In his eagerness to measure everything he sees and handles, man has too often forgotten to measure—himself! His soul escapes his attention and his spiritual value goes unplumbed.

## Isaiah Uses the Figure

Isaiah was greatly disturbed about the condition of Israel. He was convinced that when God came to judge them, there could be only one decision. He put his warning into these words: "He shall stretch upon it the line of confusion and the stones of emptiness." That last phrase is translated in the Jewish ver-

sion, "the plummet of emptiness."

What a desolate picture that is. The plumb-line with which God was to measure them would reveal only emptiness! Mrs. Browning well says,

How we tremble in surprise  
When sometimes with an awful sound  
God's great plummet strikes the  
ground!

Dare we ask ourselves the inevitable question—If God were to judge us instead of Israel, would it be with the Plummet of Emptiness? In our eagerness to measure things have we neglected to measure spirit? Failing to discover a soul in a test tube or to weigh life in a balance, have we concluded that there is no soul to measure and no life to balance? What shall it profit a man if he measure the whole world and lose his own soul?

Listen to the cry of a father lamenting his dead son. Measure the acoustics of that cry and translate it into decibels. Prepare your actuary tables of infant mortality. If these are all, you still have left untouched the reality of David's cry,

O Absalom, my son, my son Absalom!

See two young people in love. Measure their heart beats, their respiration; calculate their psychological reactions. If these are all, you still have left untouched the reality of Mrs. Browning's words,

The face of all the world is changed,  
I think,  
Since first I heard the footsteps of thy  
soul  
Move still, oh, still, beside me, as  
they stole  
Betwixt me and the dreadful outer  
brink  
Of obvious death, where I, who  
thought to sink,  
Was caught up into love, and taught  
the whole  
Of life in a new rhythm.

Notice that man walking down the street. Measure his stride in inches, calculate the number of miles he will walk in an hour, weigh him, compute the number of calories he will require in his food, give him a metabolism test, record to the minutest fraction the exact amount of every chemical element in his body. If these are all, you still have left untouched the real meaning of Jesus' words,

Blessed are the pure in heart, for they shall see God.

Measure things and measure them well; but as Nietzsche puts it, I charge thee, throw not away the hero that is in thy soul!

Is it too much to say that our age is marked by a decided absence of stability; that our generation is one with Smetham's, "filling the world with their

\*Minister, Baptist Church of the Evangel, Narberth, Pa.

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lusty crowing, not really clever, but thinking themselves so, because they spell cockadoodledoo with a K"; that there are few things we really know and fewer still that we believe? Has it not rather become the fashion to be agnostic? A man must apologize for the fact that he still indulges in the infantilism of prayer. If he reads the Bible he does so with the defense that it is "remarkable literature." To attend a Bible class is justified only on the basis that "the minister is a good scout and we'd like to help him along!" If God measured our society, would it be with the plummet of emptiness?

Like the woman in Galsworthy's delicious satire, "The Latest Thing," we shall one day find our soul gasping out its breath with the words, "Don't distress yourself—it's nothing, I've just been crowded out, that's all!"

#### Empty Standards

The standards by which our generation measures its values and its worth are often plummets of emptiness. When a young girl told me recently that she was ashamed of herself for being such a "softy" that she was unable to drink as much as her friends, I saw the swing of the plummet of emptiness. When a three-year-old boy in the chair next to mine was being frightened into getting his hair cut by a young mother who scolded, "Don't be a sissy!" I thought of the plummet of emptiness. When I hear the words "clever" and "smart" being used as lures to the acceptance of what is such or as rapiers to destroy what is not such, I first think of the plummet of emptiness and then read again Edgar Guest's two poems, "If To Be Clever" and "How To Be Clever."

"Softy," "Sissy," "Smart," and "Clever"—as measurements of our worth are plummets of emptiness!

Again, we seek to measure life by the standards of money. And it is not strange, since it plays so important a part in our everyday existence. He were a foolish man indeed who refused to accept the world's use of money for the marketable products of the world; but he were a more foolish man who thought that the book of life was a bank book!

The Apostle Philip is an interesting man. When Jesus saw the great crowd that was about Him, He asked Philip, "Where can we buy food for these people to eat?" Philip, who had been watching the crowd with calculating eye, replied, "Forty dollars worth of bread would not be enough for each man of them to have even a little!" Shrewd Philip, who translated their needs into dollars and cents; but who was utterly helpless to meet their needs.

Judas is another man who measured an act in terms of the money of his day. At the anointment of Jesus by Mary of Bethany he muttered, "Why was this perfume not sold for sixty dollars and

the money given to the poor!" Shrewd Judas, who translated the perfume of a good deed into dollars and cents—and yet betrayed his best friend!

One hears again the voice of a modern Cassandra as she speaks through the lines of Edwin Arlington Robinson. We are tempted to ask with her if we are to pay for what we have with all we are.

To measure this life by the achievements of speed is to measure it with the plummet of emptiness. The fact, recently stated, that we have at this present moment the greatest facilities the world has ever had for communication, is no guarantee that we have anything of great importance to say.

The fact that the modern automobile is capable of higher speeds than our grandfathers ever dreamed man could endure, is no indication that man has any more important place to go. We are crying for speed, more speed; perhaps because we wish the sound of the roaring motors to drown out the still, small voice that would ask, "Where are you going?"

Like H. G. Wells we suspect that this generation is afraid of the question asked them in their souls. "Perhaps," he says, "all this hurrying to and from is due to our fear of something that would seek us out and embarrassingly question us in the quiet places."

#### Measurement of the Soul

Here we come to the crux of the whole matter: What happens when I measure my soul? What would the plumb-line of God find there? Sometime ago I watched a little child on the beach at the seashore. The waves were bringing in and leaving upon the sand a long line of iridescent foam. Its colors caught the eye of the child and he gathered up a handful of it. It was too good to keep for himself and he turned and ran up the beach to his father. Although too far away to hear his words, I could easily follow the little drama. He apparently was telling his father of his find and held out his hands to show his treasure. But the foam had disappeared, blown away; the bubbles had burst. His look of dismay was a study in disappointment as he held out his empty hands to his father.

Am I holding out empty hands to my Father?

When others come to me for the answers to their needs, what do they find? Do they come upon the friendship they seek in answer to their loneliness? Do they find Trust and Confidence meeting their Doubt? Do they find it impossible any longer to deny God? Or are they like Lucretius—

Who dropped his plummet down the broad  
Deep universe and said, "No God"—  
Finding no bottom?

(Turn to page 447)



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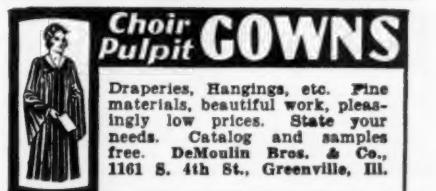
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## THE COLLECTOR'S PAGE

Conducted by Raymond W. Albright

### Thoughts on Collecting

THAT our average American knows the price of everything and the value of nothing, is certainly not true of the real collector, whether that be a Hepplewhite mahogany console or a first edition of Hawthorne. Many a time the true collector has paid more than his circumstances allowed because he simply wanted that one more creation of his favorite author or artist. On very rare occasions one stumbles on a work which is prized forever, not for its low price but for its value.

John Reuchlin (1455-1522), the eminent German humanist, who did for the study of Hebrew what Erasmus did for Greek before the Reformation, was a devout lover of books. He confesses that many times he paid far more for a book than he liked to remember. So, lest he should lose the delight of his choice books, he frequently erased the price he paid for it and substituted a lower figure. Here indeed is the true lover of books, one who prizes his choice items not according to their cost or even their market quotation but by their true value.

\* \* \*

Just to keep our memories alert, isn't it a fine thing to read rather carefully the well printed and beautifully illustrated catalogs of the better galleries? This season has been one of the very best in point of view of the many important items which have been offered at auctions. Not a week passes but that the Anderson and Rains Galleries in New York and other similar institutions in smaller cities offer items as choice as a Shakespeare folio. Early in April the Anderson Gallery dispersed the most unusual collection of the late Harry B. Smith with Elizabeth Barrett Browning's own letter regarding her marriage, Byron's autograph preface to his *Hours of Idleness*, Samuel Taylor Coleridge's criticism of his own philosophy and one of the finest and longest letters ever written by Charles Dickens. In addition there was Smith's splendid Napoleonic collection.

Not only does this season seem to be the opportune moment because desirable items may be purchased but many of

them fall within the reach of the average collector. Just last week a first edition of Lew Wallace's *Ben Hur* was sold for \$27.50 which is only about 10% of the price it once commanded.

\* \* \*

#### ON COLLECTING STAMPS

This seems to be an open season on stamps, too. The special issues keep on coming and the philatelists keep on buying. And indeed it is the time to buy and hold. List prices mean nothing. The other day I was offered a collection, listed at over \$900.00, for less than one quarter of that figure. If at all possible don't sacrifice your stamps. Better days should be in the offing.

Meanwhile won't you write us of your interest in stamps? What unusual experiences have you had? What is your prize stamp and why do you count it so?

From the Saunders Studio Press at Claremont, Cal., has just come a facsimile of Vol. III of *The American Register* being the first appearance in book form of the *Journal of a Voyage Between China and the Northwestern Coast of America*, made in 1804 by William Shaler. The work, reprinted by permission of the Huntington Library, has an excellent introduction by Lindley Bynum of that Library. There is an excellent triple folded map and several illustrations by Ruth Saunders. The format is very attractive. The book is bound in blue marbled paper with half black cloth and there are 109 pages. Only 700 copies have been issued at \$3.75 each.

\* \* \*

A number of beautiful copies of the Bible have been issued recently. Chief among them, of course, is the Bruce Rogers (Oxford) Lectern Bible. The

Limited Editions Club and the Aldine Press have also issued fine copies. Simon and Schuster plan to issue another edition this summer. Rare Bibles continue to grow in interest. More correspondence has come to my desk relating to old editions of the Bible than on any other subject. We always welcome your letters and hope that many more will take the time to write of your delights in collecting.

\* \* \*

Old text-books have been popularized somewhat by the collections of Henry Ford and others. Many issues of Lindley Murray's *Readers* and Morse's *Geographies* came from the early American presses. The first issues of each, both before 1800, are now rare. Murray's and Morse's books were the first in their respective fields printed in this country. Jedidiah Morse was a minister of the Congregational church in Charlestown.

#### PUBLICITY FOR YOUR SERMONS

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I am with you always,  
In moments of crisis, in times of solitude  
And in hours of busy endeavor.  
To me you are always bound,  
Yet from me you are always Free.

I speak quietly.  
Amid the rush of the world  
And the clatter of busy streets  
I am not recognized.  
But when you are alone  
You hear my voice.

Other comrades  
May do you harm. I bring you  
Only honor.  
I give distinction and esteem.

Your friends are glad  
When they discover me; they grieve  
When I am gone.

Though God cares  
For all men equally, He has for me  
The greater love.

My life is timeless, and, like your soul,  
Goes on forever.

I am Your Better Self.

—Alfred Grant Walton.

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### Plummet of Emptiness (From page 445)

Let me ask my soul a few questions. Does it matter to me what happens to the world? Can I face tomorrow without fear? Have I a sense of responsibility? Of privilege? Do I have an absolute confidence that the world, "under God," is able to rise above its mistakes; that it is better than its bad minds and greater than its little men?

Do these plummets of my soul sound only emptiness?

Or, quite selfishly, let me look within myself for what may be there for me. Commander Byrd confessed that the hour of supreme dismay in all his flying experience was that hour over France when fog prevented him from knowing his true position. The hour of supreme dismay in life is always that hour when we look into our soul and find it empty, with no indication of just where we are.

Do you remember Walt Whitman's "Noiseless, Patient Spider" that "to explore the vacant, vast surrounding . . . launch'd forth filament, filament . . . out of itself?" Whitman concludes that his soul also explores the universe—"till the gossamer thread you fling, catch somewhere, O my soul."

Well, religion is the soul's thread caught by God! Back from Him comes a thread for us to catch. Between God and us continues this exchange of tenuous threads, until, at last, we are bound to Him by strands now woven into a strong anchor-rope.

The Psalmist knew this when he wrote, "Underneath are the everlasting arms!" Jesus knew this when He said, "I have meat to eat that ye know not of!"

Religion is this undergirding of the life by God. It offers the foundation upon which man may build the superstructure of his whole life. He may climb high, but safely, for as one has said, "The height of the pyramid depends upon the breadth of the base."

What we need today is what the world has always needed—spiritual stability, something in the universe upon which a man can safely depend. Many a man goes to bed at night crying out for something to give him assurance and confidence. As a boy he looked to his father. Later he looked to God. His father is gone and God is going. What is left? He discovers what we all sooner or later discover, that we are not nearly so grown-up and independent as we would have others believe us to be.

I remember, I remember  
The fir trees dark and high;  
I used to think their slender tops  
Were close against the sky.  
It was a childish ignorance,  
But now 'tis little joy  
To know I'm farther off from heaven  
Than when I was a boy.  
(Turn to next page)

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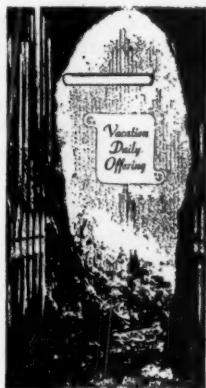


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In the Patterson Presbyterian Church,  
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minute sermons to his Junior Congre-  
gation.

#### 1. Road Signs

The first group was on "Road Signs,"  
playing on the figure of the "Highway  
of Life." With each sermon a placard  
was ready (11 x 14), lettered similar to  
the highway standards for signs. A  
four-inch cardboard cylinder with a slit  
in the top served as a post. Set on a  
stand, it appeared quite realistic, and  
thrilled the children. Among the signs  
used were—

1. "Main Highway"
2. "Straight Ahead"
3. "Right Turn"
4. "Detour"
5. "Stop"
6. "Dead End"
7. "Narrow Road"

Suitable brief and simple texts are  
numerous for these subjects, and a great  
variety of spiritual truths were pre-  
sented with them.

#### 2. "W-o-r-s-h-i-p"

"What We Do in Church" was another  
theme for a Junior series. It was worked  
out in acrostic form. First the words  
were jumbled, and the letters announced  
in advance to create interest. "Junior  
sermons for seven Sundays will be on

### Plummet of Emptiness

(From page 447)

Unless we can find God today in this  
modern, fussy, nervous world of frenzied  
flux, we are likely to go mad. We are  
broad enough, so broad that perhaps we  
are shallow. What we need is height  
and depth!

That is why the Christian sings, "On  
Christ the solid rock I stand"; or "The  
Church's one foundation is Jesus Christ  
her Lord"; or "Change and decay in all  
around I see, O Thou who changest not,  
abide with me."

Recently I received a letter from a  
grief-stricken young girl. One sentence  
read:

It doesn't seem just right that I  
should say there is no consolation,  
but deep down in your heart you  
know there isn't!

Ah, but that's just the point! On the  
surface I may doubt the possibility of  
assurance and consolation; on the sur-  
face I may even deny the reality of  
God. But deep down in my heart, I  
KNOW!

So does that young girl, who is far  
finer and better than her present mood.  
So do you, I hope! For God pity that  
soul who, sounding the deeps of Life for  
a firm foundation, finds only The Plum-  
met of Emptiness!

the word hidden in these letters—  
S-R-O-I-P-W-H." A white board three  
feet square was made ready, with the  
theme subject at the top in clear let-  
ters. The Board was placed on an easel.  
With each Sunday a four-inch strip of  
cardboard was added under the title:

W-ait  
O-bserve  
R-eceive  
S-hare  
H-eed  
I-nvite  
P-ray

Until the time for the Junior Sermon  
each Sunday, only the initial letter  
would be visible, the remainder of the  
word being covered with a piece of card-  
board. Vari-colored strips were used  
(4 x 22), which added interest. Need-  
less to say, the adult congregation  
seemed quite as interested as the chil-  
dren and, incidentally, the pastor was  
enabled to get many ideas to them on  
the vital theme!

### TO A MOTHER IN PARADISE

For sacred memories of love and home,  
That hold me fast wherever I roam,  
For all the prayers you said for me,  
In childhood and in manhood days,  
For all the prayers you are saying still  
From the white heights of Heaven's  
Hill,

Your son will ever sing your praise  
And bless your name on bended knee.  
Now, that you have left us for a while  
Heaven must be Home since you are  
there—

Home wondrous fair.

When life's long last mile is faced and  
past,

I know who will wait by the shadowed  
stile,

To calm all fear as in days of yore,  
And gently guide me to God's own door.  
I know whose presence will banish care,  
Like sunshine on the chilling blast.  
For I'll hear the glad welcome in that  
voice

That made my early years rejoice.

Ah! Just like God—like God, this thing  
to do,

When He sends His angel, He will send  
YOU.

—William W. Maxwell.

### PRE-MARITAL INTERVIEWS REQUIRED

Protestant pastors of Flint, Mich., will  
hereafter require pre-marital interviews  
with couples who wish to get married.  
This action, taken at a recent meeting  
of the Ministerial Association, grew out  
of the conviction that the clergymen can  
become helpful in avoiding some mari-  
tal difficulties and perhaps divorces by a  
careful interview before the marriage is  
consummated.

Couples making application for a mar-  
riage license will be handed the follow-  
ing statement by the County Clerk: "A  
number of the ministers of Flint require  
an interview with the couples who come  
to them to be married. May we suggest  
that those who desire to be married by  
a Christian minister get in touch with  
the minister of their choice as soon as  
possible. This will permit the arrange-  
ment of the interview before the cere-  
mony and will avoid confusion and delay  
at the time of the ceremony."



## An Annual Home Coming Service

By Milton B. Crist\*

ONE of the most attractive features of a "Home Coming Service" is its adaptability. It matters not whether your church is located in a downtown area, whether it be a suburban church or a rural church such a service will be a high spot in your year's program. The service can be sponsored by a ministerial association in a small town or in a county. It may be a denominational affair or interdenominational. No matter what the size of the unit a Home Coming Service can be arranged. Let me describe for you what we have done in St. Mary's County for the last three years.

In our county (which is predominately Catholic) we have two Methodist circuits serving seven congregations. The minister of the other circuit and myself got together and worked out the following program. Our first problem was a speaker who would draw, and in this we were fortunate in securing the services of a man who had as District Superintendent made a wonderful imprint upon this county. We picked a Sunday in August when most of the people who had once lived here but who now were living in nearby cities would be on vacations and thus free to attend. Attractive invitations were mimeographed on die cut stencils and these were distributed to our congregations to be mailed by them to friends and relatives who once lived in the county. I found that if we placed the stamps on the envelopes they were more apt to mail them. A special invitation was sent to all former ministers of both charges. Then we hired the largest hall in the county and prayed for good weather.

Our first home coming was a wonderful success. The program for the day consisted of a morning worship service at which our speaker delivered the sermon and returning pastors took part in the service. Never before had no many Methodists been together under one roof in this county. They were startled to find out there were so many. At 12:30 we had a picnic lunch, everybody brought a little extra, and we were able to feed all our guests. Then at 2 o'clock we had a meeting that stands out in the memory of all of us. After each former minister had told of things which happened when he was here, we had the older members tell interesting stories of the "Old Days." The camp meetings, and there were many of them who could remember going to camp meetings in Ox carts. (There are still plenty of ox carts here

but they no longer come to church in them). I had looked up the history of Methodism in the county, and had discovered many interesting things. Old churches that had been destroyed by fire during the hectic days of the Civil War and which have never been rebuilt. There is still living a retired minister who served this work in 1869. He could not attend but he told me interesting stories of his experience here. These were repeated at this meeting. Then in closing we presented a basket of flowers to the oldest living member of the church. It so happened that we had present two ladies who were in their eighties and who had been life long members of the church. The hardest thing about the afternoon meeting was stopping it. It was a great day and could easily be repeated anywhere. We closed the day's service with a young people's rally.

That was our first Home Coming Service. We have made some changes. We now have a committee appointed from each church to work up the program for the day. This year, in spite of a cloudy threatening day, we had a large crowd, many of them driving miles to attend. Instead of a popular meeting in the afternoon we had another sermon, and we met in one of the churches rather than in a hall.

Another adaption of this service was made by a brother minister serving a small town in New England. The church sponsored a home coming for the entire town. All day Saturday they had festivities, in the evening a pageant depicting some of the highlights in the history of the town. They had a parade. The ladies served dinner and supper to hundreds of people. They published a program containing pictures of places of historic interest. They not only had a wonderful time but that little church of about 125 members cleared over \$600 for its treasury. In serving its community that church also served itself.

There is one discovery I have made and that the secret of home comings, be it college, church or town, lies in the fact that those who have gone away like to come back if they are sure they will meet old friends. There is no fun going back, just for the sake of going back. But if you will meet people you have known but lost track of, boys with whom you used to steal apples. Well—a man will go a long way for the fun of talking over "old times." Why shouldn't the church help to organize this going back, so that old friends will meet.

\*Minister, Methodist Episcopal Church, Leonardtown, Maryland.

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# Parsonage Kitchen

By BETTY BARCLAY

## GUESTS EXPECT THE UNUSUAL

Yes sir! Guests expect the unusual when they sit down to dine with you. Disappoint them and they feel like the small boy at a party who was turned loose with the bread and butter when he expected to have a field day with the cake!

Serve your guests unusual dishes and you will beam with pride when they ask for the recipe.

## Fresh Ginger Pear Tapioca

- 1 cup water
- 3 tablespoons quick-cooking tapioca
- ¼ cup sugar
- ½ teaspoon salt
- ½ cup sugar
- ½ teaspoon ginger
- 1 cup water
- 2 tablespoons maraschino cherry juice
- 2 maraschino cherries, cut in eighths
- 2 pears, peeled, cored, and cut in sixths
- 1 tablespoon lemon juice

Place water in top of double boiler and bring to a boil over direct heat. Combine quick-cooking tapioca, sugar, and salt; add gradually to water and bring to a brisk boil, stirring constantly. Place immediately over rapidly boiling water and cook 5 minutes, stirring occasionally. Cool—mixture clears and thickens as it cools. Combine sugar, ginger, water, and cherry juice and heat to boiling, then add cherries and pears and simmer until pears are tender. When tapioca mixture is slightly cool, fold in lemon juice and fruit mixture, being careful not to break pears. Chill. Serve with cream. Serves 6.

## Cocoa Cream Apricot Pie

- 4 tablespoons sugar
- 5 tablespoons cake flour
- ¼ teaspoon salt
- 2 cups milk
- 3 egg yolks, slightly beaten
- 1 cup shredded coconut
- 2 teaspoons vanilla
- 1½ cups drained, canned halved apricots, cut in half, or 1 cup dried apricots, cooked, sweetened, and cut in half
- ½ cup cream, whipped

Combine sugar, flour, and salt in top of double boiler. Add milk and egg yolks, mixing thoroughly. Place over rapidly boiling water and cook 10 minutes, stirring constantly. Remove from boiling water; add ½ cup coconut and vanilla. Cool. Place ½ of fruit in pie shell. Add filling. When cool, cover with whipped cream. Arrange remaining apricots around edge, and sprinkle with remaining coconut. Serve at once.

• • •

Grandmother made rennet-custard dishes years ago, but she never turned out dainties like these—just the thing

for the children who need a quart of milk each day—and just the thing for grown-ups, too, because they are so easy to digest!

## Chocolate Marshmallow Rennet-Custard

- 1 package Chocolate Rennet-Custard Powder
- 1 cup confectioners' sugar
- ¼ pound marshmallows
- 1 pint milk
- ¼ cup boiling water

Prepare rennet-custard according to directions on package. Chill in refrigerator. Cut marshmallows in pieces and melt in double boiler. Dissolve sugar in boiling water, add to marshmallows, and stir until thoroughly blended. Turn into a bowl and cool. Just before serving, put topping on chocolate rennet-custard.

## Lemon Rennet-Custard with Baked Apples

- 1 Rennet-Custard Tablet
- 1 tablespoon cold water
- 3 tablespoons sugar
- 1 pint milk
- 6 apples
- ½ teaspoon red food color
- Maraschino cherries
- 1 teaspoon lemon flavoring
- 1 cup sugar
- ⅓ cup water
- Cinnamon, if desired

Make a syrup of 1 cup sugar, ⅓ cup water, cinnamon, and red food color by boiling 5 minutes. Put the apples, which have been peeled and cored, in a pan and pour the syrup over them. Bake until tender, basting frequently. Place the apples in individual dishes, filling center of each apple with syrup. When cooled and syrup has jellied, chill in refrigerator. Dissolve Rennet Tablet in 1 tablespoon cold water. Add 3 tablespoons sugar and lemon flavoring to milk, and warm to lukewarm—not hot. Add dissolved rennet tablet, stir a few seconds and pour over apples. Let stand until firm, then chill in refrigerator. Place cherry on top of apple when ready to serve.

## Sunday Supper Sardines

- 8 large sardines
- ½ cup butter
- ½ cup dill pickle, finely chopped
- 4 slices toast

Saute the sardines in a frying pan until golden brown. Soften the butter and mix well with chopped dill pickle. Spread a thin layer of prepared butter on each slice of toast. Place two sardines on each prepared slice of toast. Cover with remaining butter mixture. Serve at once. Serves 4.



# The Spiritual Tragedy of Mark Twain

By Charles S. Dayton

*Mr. Dayton, who is the minister of the Sandusky Street Baptist Church, Pittsburgh, Pennsylvania, read a paper of the above title before the Quiz Club of that city. 1936 marks the century of the birth of Samuel Clemens and his life will naturally be in the public mind. We have felt that the following excerpts from this address might be of interest to ministers. They have been made with the permission of Mr. Dayton.*

*More than any other American character, Mark Twain has been hailed as the most truly representative American of the century which is now ending.*

THAT penetrating critic, Vernon Parrington, confirms this estimate of him in *Main Currents of American Thought*. Here at last was an authentic American, a native writer thinking his own thoughts, using his own eyes, speaking his own dialect. Everything European had fallen away, the last shred of feudal culture had gone. His contemporary, William Dean Howells, pronounced him the sole, the incomparable, the Lincoln of literature, the very marrow of Americanism. Certainly no other American of his century enjoyed such extravagant and sustained adulation from fellow citizens. Following the publication of his *Innocents Abroad* the Washington officialdom offered him his choice of a dozen exalted public offices. San Francisco urged him to accept her postmastership at ten thousand dollars a year. Newspapers freely proposed that he should have the thanks of the nation, and eagerly suggested his name for President. In person the speaker of the house for the first time in history gave up his private chamber to this lobbyist. Private cars were placed at his disposal whenever he took a journey. His baggage went 'round the world without charge. People crowded his lecture engagements that brought him as much as sixteen thousand dollars in gold for a single evening. He had, indeed, become incarnation of the character and quality of modern America.

Mark Twain laid down elaborate conditions for withholding this autobiography from publication for one hundred years because of the probable damage to living persons if published before that date. He often spoke of it as the edition of A.D. 2006, and actually treated for the publication of the memoirs a century after his death. In the preface

note of the autobiography he says, "In this Autobiography I will keep in mind the fact that I am speaking from the grave. I am literally speaking from the grave, for I shall be dead when this book issues from the press. I speak from the grave rather with a living tongue for a good reason. I can speak freely." He confides to Paine, his biographer, in 1906, "Tomorrow I mean to dictate a chapter which will get my heirs and assignees burnt alive if they venture to print it this side of A.D. 2006—which I judge they wont."

His two last books, *What Is Man* and *The Mysterious Stranger* reveal a gigantic contempt for shallow shibboleths of his contemporaries—a mortification that he has allowed them to bind his hands with the same thongs in which their hands are fettered. Here is a brooding, blind Samson whose last fierce hope for vengeance is to thrust apart the pillars of their orthodox temples and bring the clumsy structure of their vanity crashing upon them. Now we will agree that there may be no more ghoulish occupation than that of the amateur biographer. The victim is already dead and unable to defend his character against the misappropriation of any relics found in his garret. It is especially dangerous to define the character of a man of letters by presuming that the utterances of his varied fictitious characters somehow illustrate his own personal opinions. Thrice dangerous is this proof text method in the case of a Rabelaisian humorist like Mark Twain, whose utterances abound in violent exaggera-

tions cannily calculated to shock and delight the gallery. Yet there does yawn a great chasm between the platform humor of this "essential American," the pampered idol of the nation, and the bitter reproaches of his midnight musings when he had no audience to regard. Here issues my claim for calling this sketch "The Tragedy of Mark Twain." I am convinced that it is the disaster of an inspired prophet who became instead a high priest of the tribal customs.

His Mother had always administered the moral code in the Clemens family. The death of her husband seems to have even further tightened her grasp upon the rod of discipline, as quite befitting her resolute nature and Calvinistic training. Little Sam, a somewhat delicate and extremely sensitive lad of twelve, was desperately distressed by his father's death, and in response to the widow's request that beside the casket of his father he take the pledge to be honest and industrious and upright like his father, Paine tells us that the sobbing boy pledged he would do anything for her if she would not make him go to school any more.

"No, you will not have to go to school any more," said his mother. "Only promise me to be a better boy and not to break my heart."

It is quite evident that Jane Clemens' heart found its supreme devotion in the stern God of the village church and in the customs of the respectable people who represented Him in Hannibal.

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Mark confides that his mother's alternate pleading and scolding caused him to "fear God and hate the Sunday School." Those eager impulses of his boyhood, so natural to every lad in pioneering communities, were rigidly repressed by the earnest morality of his mother. This conflict of wills is vividly developed in his books *Tom Sawyer* and *Huckleberry Finn*. Here the expression of individual instincts represented by Tom and Huckleberry are pitted against the repressive mores of the village, most effectively characterized by Aunt Polly.

Clemens lived in a world of glittering possibilities, but actually he was penniless. An honest soul in that raw frontier must either weep or find relief in laugh-

ter. Sam Clemens learned to laugh. He committed some horse laughs to writing, and read them to the shouted applause of the campfire circle. These first scribbles he signed "Josh." Some of these he sent to a paper but newly started in Virginia City, Nevada, called *The Enterprise*. A burlesque presuming to be a Fourth of July oration was accepted by *The Enterprise* and followed by the offer of a position on its staff. Paine tells us that he wrestled with the matter alone for several days. He had come out here to become rich as a miner, and now, penniless, he was being degraded to a position as a comic scribbler, since humor was the only form of his writing that had taken. At last he gave in to it, and walked 130 miles from Aurora to

Virginia City to take up his job. Not wanting the name "Clemens" to be associated with such plebian trade, he took a pen name, an echo of his steamboat days—Mark Twain, meaning in the argot of the river, "Safe Water."

A year later he left the *Enterprise* and went on to San Francisco, where he engaged in a newspaper campaign of muckraking. The fact that there was plenty of muck to be raked did not in the least lessen the retaliation of those whom he attacked. In a short time we find him, disgusted, leaving San Francisco for a trip to the Sandwich Islands.

Suddenly fame and fortune poured upon him. Twain's reputation as a great American writer dates from 1865 with the appearance of his little story, "The Celebrated Jumping Frog of Calaveras County." He did not think much of the story himself. He never offered it to the *Californian*, a magazine of which he was a staff contributor. Indeed, it is difficult for us today to understand the hysteria of approval that swept over the country when the story was published in New York. It is a delightful yarn of the trick whereby a native, Jim Smiley, is worsted in a frog-jumping contest by a stranger who surreptitiously pours a handful of shot down the throat of Smiley's champion frog, Daniel Webster. Twain was surprised and considerably disappointed by the acclaim accorded this story by a nation just relaxing from the Civil War and a nation eager to laugh. He had hoped that his more serious writing would find due favor. Even the sanctioning opinion of Artemus Ward did not seem to resign him to this embarrassing reputation as a funny man. However, the die was cast. He was invited east by the publishing world of Boston. He took the bait. The West saw him no more.

. . .

In 1870 Mark Twain married Olivia Langdon, daughter of a wealthy coal baron of Elmira, New York. She was a frail girl, a semi-invalid for the rest of her life due to a fall she had sustained at the age of sixteen. Mark was always gallantly devoted to her. With this wedding the young man from the West may be said to have attained social acceptance. But there were serious problems entailed. Olivia felt her responsibility for further polishing her "boy," and Mark was now committed to maintaining a standard of luxurious living that fixed him definitely in the wealthy pretensions of the American upper crust. Jervis Langdon, Olivia's father, gave Mark an expensive house ready furnished in the fashionable section of Buffalo and advanced him a credit of twenty-five thousand dollars with which to acquire a third interest in the Buffalo

(Turn to page 456)



# • ILLUSTRATIVE DIAMONDS •

SELECTED BY PAUL F. BOLLER

## THE OPPORTUNITY OF MOTHERHOOD

A Jewish proverb says, "God could not be everywhere and therefore he made mothers." In a sense God is everywhere, but certainly he has given mothers a wonderful privilege and a noble opportunity. Much of what we call the divine in human life is expressed in the daily round of motherhood.

The place of the mother in the world is hardly measurable; only God knows how great it is. On this Mother's Day let us show our appreciation of those who gave us life and have exemplified for many of us the ideals that make life worth while.

Walter R. Cremeans in *Today*; The Westminster Press.

## A RIVER THAT NEVER CEASES TO FLOW

Once, in the remote fastnesses of the Himalaya Mountains, high up at the foot of the eternal snows, I watched a clear stream of rushing water, sparkling in the sunlight. It had burst forth from between two huge granite rocks. Then it dashed onward, on its way to the plains, with a power that nothing could stop. The whole picture seemed to me a symbol of that stream of living water which flowed forward carrying all before it, in that first onrush of the Spirit at Pentecost.

That "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Revelation 22:1) has never ceased to flow. In every century the overwhelming joy of the life in Christ our Lord finds its fresh outlet in some devoted soul, now an Ignatius of Antioch, now a Saint Basil of Augustine, now again in a Saint Bernard or a Saint Francis, a Saint Catherine or a Saint Theresa—the glorious roll of saints and martyrs goes on right down to our own times.

C. F. Andrews in *Christ In the Silence*; The Abingdon Press.

## REDEMPTIVE LOVE

Years ago a theological student in the Pacific School of Religion made this telling contribution to my thought of Jesus: He said, in effect, that the saving power of Jesus was like the influence of a mother. She tells her boy, as he goes away from home, of the perils that await him there in the outer world; she speaks frankly of the menace of liquor, of unchastity, of dishonesty. But it is not his mother's teaching that saves him in the critical hour. The mother has also lived her doctrine. Her son knows her through and through, and he has no doubts as to her purity and greatness of spirit. When the crisis comes, it is not merely her example that holds him to the path of rectitude and honor; there is something more. She loves him and he knows she loves him. He bears her name, he came forth out of her life, and something of herself he carries forever with him. It is impossible for him to betray her love and trust. He cannot be untrue to that personal relationship which is deeper



Paul F. Boller

In the castle of my soul  
Is a little postern gate  
Whereat, when I enter,  
I am in the presence of God.  
In a moment, in the turning of a  
thought,

I am where God is.

This is a fact.

When I enter into God,

All life has meaning,

Without asking I know;

My desires are even now fulfilled;

My fever is gone

In the great quiet of God.

My troubles are but pebbles on the  
road,

My joys are like the everlasting  
hills.

—Rauschenbusch.

than precept or example. Now Jesus is like that. He has become the world's great redemptive personality. We cannot be false to him and be at peace with ourselves.

Albert W. Palmer in *Paths to the Presence of God*; The Pilgrim Press.

## THE WHITE LIFE

There died on the Atlantic Ocean, some years ago, on his way home from Persia, one of the oldest missionaries of the Presbyterian Church. They embalmed his body on the ship and brought it to New York, and we held one sweet spring morning, in the chapel of the Fifth Avenue Presbyterian Church, a simple Christian funeral service. When the service was over, as I went out of the door, I met a Persian who was at that time professor of oriental languages in Columbia University, a man who had lived for more than forty years. Dr. Labaree has been a missionary. "Mr. Speer," he said, "you did not speak this morning of the characteristics in Dr. Labaree which most impressed us people in Persia." I said, "What were they?" He answered, "The first one was his carefulness. We never saw so careful a man"—by which he meant a man so punctiliously faithful in the little veracities of his life. "And the second one

was his innocence. There are young men in college who say a man cannot live a pure life for twenty years or for one. Here was an old man who lived one for seventy-two and who went back in cleanness and honor to the pure God from whom he came."

Robert E. Speer in *Christian Realities*; Fleming H. Revell Company.

## A TEXTBOOK OF CIVILIZATION

I remember being in England once when certain men made a head-on attack on the Old Testament. It was a terrible body of literature. It ought to be kept away from children. As a matter of fact the story of man's response to the moral voice which says "Thou shalt" and "Thou shalt not" is anything but corrupting. One remembers that the Old Testament was the only university which Jesus ever attended. What was good enough to form his mind will probably do no serious harm to our boys and girls. The moral and religious history of Israel is indeed the textbook of civilization.

Lynn Harold Hough in *The Great Evangel*; The Cokesbury Press.

## GIVING OUR SOULS A CHANCE

James Truslow Adams has told the story of a friend of his who was on one occasion among the savages of the upper Amazon. He was suddenly called back to civilization. He was returning by forced marches, but on the third morning the native carriers failed to appear at the appointed time. They were found sitting on their haunches, looking solemn and not prepared to move. When asked, the chief gave the following explanation: "They are waiting. They cannot move farther until their souls have caught up with their bodies."

That describes our age all too well. We, too, have traveled far and fast. We

## THE GREATEST FRENCHMAN

The French nation celebrated the centenary of one of its greatest men in 1923. Early in the year a vote was taken to decide who was the greatest Frenchman. Instead of choosing a great military leader such as Napoleon or Foch, they voted by a great majority that Louis Pasteur was the greatest of the French. Here was a man who invested his life in service. He has been called "the supreme benefactor of the human race." And France gave six months of the year to honor his birth by fete, pageant, and speech. This lover of humanity was a great student; he was an adventurer into the arcana of nature; by his great patience and courage to make experiments, he discovered a serum for hydrophobia, and by the pasteurization of milk he has saved the lives of thousands of human beings.

Samuel C. Carson in *Prize Sermons*; Edited by William H. Leach; Cokesbury Press.

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**CHURCH MUSIC SCHOOLS TO BE INAUGURATED**

Short term Schools of Church Music will be inaugurated by Dr. H. Augustine Smith at the request of musicians and leaders of women's organizations in the Carolinas and elsewhere. Prof. Smith is conferring with Northwestern University leaders in Chicago, looking toward an intensification of his offerings in the Summer Choir School on the North shore of Lake Michigan (Evanston). His drive is for three things for the church of today and her musical activities:

1. Good music and staunch hymns for all people, doing away with cheap musical jingles and verbal patter. The curriculum here deals with hymns and tunes, their content, origin, use, and is a course for people in general with ample singing as a laboratory.

2. Worship and music as an act of worship, for the clergy and religious leaders, with plain talk about hymns, choirs, organ, and a musical ritual or liturgy for the free churches.

3. A Choir school within the Church Music School for all organists, choirmasters, singers and music committees, devoted to organization and administration of adult and junior choirs, rehearsals, anthem selection and program building through the year. Following the study will come a rehearsal of massed choirs of the city, leading to a choir festival night, with local directors sharing with the organizing director.

Professor Smith has tentatively given his word to carry forward five day intensive schools at Wilmington and Winston-Salem, North Carolina and Columbia, South Carolina, as also through Indiana this summer and at Evanston in July. Ministers, musicians, laymen are not always able to break away for a semester or year in a University, nor a summer course, consequently Prof. Smith plans to take academic study to certain city centers.

**BIBLICAL ILLUSTRATOR PLATES DESTROYED**

Any of our readers having incomplete sets of the BIBLICAL ILLUSTRATOR which they would like to fill in, will be interested in the offer appearing on the first page of this issue. The publishers advise us that manufacturing costs have so far advanced that it would have been necessary to publish future editions at no less than six dollars per volume. This price in their judgment would have been prohibitive, so, after long and careful consideration and with much regret, the valuable plates have been melted into many tons of metal. With the closing out of the present miscellaneous lot of odd volumes, the famous homiletical and expository library ceases to exist.

It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us, unless and until there is an essential change of ethical and spiritual attitude in the rank and file of men.—President James Rowland Angell.



## "Another Marvelous Prayer Meeting"

By Frank T. Littorin

*While many are settling down to a belief that the prayer meeting is doomed, Dr. Littorin, pastor of the Central Baptist Church, Quincy, Massachusetts, tells of marvelous meetings.*

**T**HE preacher and the sexton will hold the weakly Prayer service next Wednesday evening," is not a joke nor an example of poor spelling. It is a tragic picture, hyperbolic, yet too true, of many affairs called "Prayer Meetings." How we struggle with this problem. It seems a matter of "Life or death," for indeed, "The prayer meeting is a gauge of the spirituality of the Church." And so we read about the methods of other men; we take more time to prepare and try to preach a better sermon there than we do at the morning service on Sunday. Then we have a brilliant "Brainstorm" and decide to copy Dr. so and so, and have a supper, and an entertainment, and an address. And yet, somehow after the smoke of battle has subsided somewhat, we awake to the fact that we have not had a prayer meeting. We give a series of Bible studies; we have different organizations responsible for the attendance; we scold the people on Sunday; (a desperate confession of failure!) we do many things, all legitimate, all good, yet somehow not successful.

How do I know all this so well? For nearly fifteen years I have worried myself sick over the prayer meeting, with the exception of certain periods when for some unaccountable reason the mid-week meeting seemed to fill a real need. Is it not possible, however, that the fault here lies with ourselves, in the same way that many sick people must blame themselves for not recuperating more rapidly? We worry about it, and fret, but we dare not be quiet and simple and full of faith and let God take care of matters. Have we not made the mistake of forgetting that this is the people's meeting, and not the pastor's? And that this is a "prayer" and "praise" meeting and not a preaching service, Bible class or social frolic? Occasionally I tried coming in on a Thursday night, opening the meeting with a brief prayer, and then telling the people, "Go ahead . . . this is your meeting." For a few minutes there has been silence . . . and what of it? Shall we be afraid of silence in a prayer meeting? But I have found a very simple little idea that works with wonderful consistency. Since adopting this program here we have had prayer meetings that have become the talk of the Church.

There is no empty sales talk about it, but everywhere we hear "What a perfectly wonderful meeting! I wouldn't miss a prayer meeting for anything!" And the young people as well as the adults are one in this conception. The idea?

First, the pastor conceived of the mid-week meeting as belonging to the people, and not to him. He must direct, but it is their meeting. Then he coupled with this the power of the simple Word of God, and also the indescribable value of warm earnest singing. The devotional service then tells the story, for it is here that the people's hearts are prepared and their minds awakened for the remainder of the service. And, simple as our present program is, our tardiness problem is almost solved!

For example: we open the meeting with prayer. Then the pastor reads, with interest and passion, of course, the story of the crucifixion. This is followed by the singing of "When I survey the Wondrous Cross." Now we ask the purpose of that Cross . . . read John 6: 26-51, which includes, "I am the Bread of Life," and sing, "Break Thou the Bread of Life." Now we ask the result of eating this Bread; we read John 8: 31-36, including, "If the Son shall make you free, ye shall be free indeed," and then sing, "Since Jesus came into my heart." Now then, can one keep still if a testimony period follows? This time the prayer period comes later, because of the particular devotional spirit.

Or another devotional program, leading up to prayer; first, of course, the opening prayer. Then read John 15: 11-17, including "Ye are my friends." Now we shall sing, "What a Friend we have in Jesus." Now we turn to John 21: 15-17 and read, emphasizing, "Lovest thou me?" and "Yea Lord, thou knowest . . .". This leads us to sing "My Jesus I Love Thee," with deep sympathy and feeling. Then we turn to Matthew 6: 5-15, including the Lord's Prayer, and follow that with the singing of "Sweet hour of Prayer." Now we mention the particular needs, especially the sick, and special cases of need. Do we pray? Three quarters of an hour, filled with brief pungent prayers is the general result.

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## Mark Twain

(From page 452)

Express. His wife had about a quarter of a million dollars in her own right.

...

Outstanding Americans began to direct his development. Henry Ward Beecher took him in hand with this advice, "You are certainly one of the most gifted men of our time, but when it comes to business matters I don't suppose that you know more than enough to come in out of the rain." Whereupon, the spiritual guide proceeded to show him how to draw up contracts for future books that would bring him one-fifth greater profit than had ever been given any author in America except Beecher.

Rev. Mr. Twitchell, pastor of the church at Hartford, Connecticut, which Mark called "The Church of the Holy Speculators" was his close friend and confidant. Together they made trips to Europe from which issued more personal reminiscences, "A Tramp Abroad." In describing one occasion when Twitchell joined with Mark in voting the Democratic ticket, though the congregation was solidly Republican, Mark tells how the upshot was a church meeting which almost threw Twitchell out as pastor, the aftermath of which is that Twitchell piously voted the Republican ticket to the end of his days. Commenting on this, Twain said, "In this country are perhaps eighty thousand preachers. Not more than twenty of them are politically independent. The rest can not be politically independent. They must vote the ticket of their congregations. They do it and are justified." In the trite terms of the frontier, Mark is saying with sanction, "Remember on which side your bread is buttered."

...

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We are not suggesting a cure-all. No program is equally good in all places. But we are suggesting that the prayer meeting be given to prayer, and that the people be given a real opportunity, and directed into that opportunity, to give expression to their heart-thoughts and needs.

Where does the Pastor come in? Well, we plan a one and one-half hour service, where we used to be glad when one hour was up. The pastor promises to jump in and take his time when there is a gap, a too long period of silence. Since this program has been in progress this pastor has never had more than ten minutes at the very end of the period, and frequently he has had to break in in order to get as much as five minutes. It may be that much preparation is not used, but what of it? The pastor must

be prepared to use half hour, if perchance the meeting should drag, but it is far better for all concerned if the people use that half hour. This is the people's meeting, so let us lead them into a spirit of worship and prayer so they can and will use it correctly.

"Another of our marvelous prayer meetings will be held next Wednesday evening!" is all the announcement that is necessary, now.

We will have no permanent recovery in this country, no matter what laws are passed, until we experience from coast to coast a sweeping religious revival. — Bishop James E. Freeman.

For many years Mark had insisted that after he was married he would write no more books, but settle down as an editor or journalist. His whole resources for the time seemed bent on increasing the wealth that was already at hand. He threw himself into the publishing world with great gusto as partner in the Charles S. Webster Publishing Co. As a publisher it is evident that he was far more concerned about the sale of books than the quality of literature contained in them. He persuaded Grant to publish his memories prophesying three hundred thousand copies would be sold. This uncanny judgment was quite accurate. He knew what the public would take, hence he exploited the memoirs of Sheridan, McClellan, Hancock, Henry Ward Beecher, and a book by the King of the Sandwich Islands.



For Grant's memoirs he profited one hundred fifty thousand dollars.

"I am frightened at the proportions of my prosperity," he wrote. "All I touch turns to gold."

\* \* \*

But his business career, like the America of his time was not without its sad reverses. Wildy enthusiastic about the possibilities of the newly invented Paige type-setting machine which he hailed as the most colossal achievement of the human mind, he poured his money into the concern backing this machine, announcing that there would be millions in dividends in a short time. For three long years the company died a lingering death, costing Mark in all one hundred twenty-three thousand dollars. Furthermore, the publishing house of Webster failed, principally because of the treachery of one of its directors. Twain, whose fortune was invested in this venture, was bankrupt. It is doubtful what the outcome of this misfortune would have been had not Mark's closest friend, H. H. Rogers, the Standard Oil magnate, come forward and saved him from this bankruptcy. Notice how involved Twain had become with the custodians of great wealth, and how natural that his pioneer sense of loyalty withheld him from speaking aloud against the idols of the market place even though he realized they were made of clay! In replying to one who had sent him the manuscript of a book arraigning the Standard Oil Co., he replied, "I want to say the only man I care for in the world, the only man I would give a damn for, the only man who is lavishing his sweat and blood to save me and mine from starvation, is a Standard Oil magnate. If you know me, you know whether I want the manuscript or not."

His liabilities now exceeded his assets by 62 per cent. The result was that he forced himself to take up writing again. It is interesting to note that up to this time most of his writing has been biographical in its nature: *Innocents Abroad*, *Roughing It*, *The Tramp Abroad*, *Huckleberry Finn* and *Tom Sawyer* and *Life on the Mississippi*. But now in the more mature years of middle life Mark Twain has more to tell the world than glorified excerpts from his own diary. The conflict of the individual spirit with their inherited shams, shibboleths and taboos of society stir his soul to its depths, but he is too considerate of the sentiments of his great American audience to attack the corruptions and hypocrisies of his own time. What if Dickens had felt thus!

\* \* \*

Having accepted the standards of success of the Gilded age—it was natural

## The "Sermon Heart" Books

THE idea of the "sermon heart" volumes originated with William H. Leach, Editor, *Church Management*. His idea was that it would be a splendid thing to bring together, in a single volume, outstanding sermons of the past and present, in some condensed form for study and reference purposes. He submitted the idea to the Cokesbury Press, publishers of his books.

The idea, they agreed, was good but it presented some problems. One of the chief was to find some method of condensation which would bring something of the sense and style of the original sermon within the space which was to be available. Another one was the selection of the sermons which should go into the volume. These problems were, naturally, placed upon the compiler.

In response to the first he devised a system of condensation and keying which, if studied, before one reads the book makes it possible for him to get a bird's eye view of the whole production. In the first volume the second problem was answered by making the work historical in nature. Sermons, from various periods, were selected. Several of the great historical sermons of the past were included in the condensations.

One hundred and fifty sermons appeared in the first volume. They were arranged in Biblical order for easy reference and well indexed so that authors and titles could be instantly located. Two pages were given to each of the sermons which were used.

When first published the book met with a splendid reaction. There were some, of course, who did not have time to read the introduction and so felt that it offers simply another volume of sermon outlines. But most reviewers caught

the idea back of the book and judged it on what it attempted to do. As one reviewer said, "Here you can see what great preachers use for their subject and the way their sermons are formulated." Another said, "There is less danger of plagiarism in a book like this than in a volume of full length sermons. One may gain an idea but he can't borrow the literary style of the preacher—a thing that has been evident in most plagiarized material."

From the readers of the first volume came suggestions for others. Its value as a commentary was pointed out. Here was a new idea of Bible study. The result was that new books were planned. The second one to be published carried the same idea but used only sermons taken from texts in the four Gospels. The third took texts only from the Book of Psalms.

These three books are available today at your book store. The original volume, which sold at \$2.00, has run through many editions and is now available in a one dollar edition. The others sell at \$2.00 per volume. Each one contains condensations of one hundred and fifty sermons. You will find the names of the great, the near-great, and many men not so well known who are really producing outstanding sermons.

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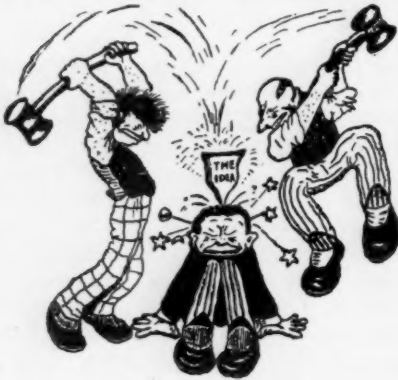
that were bestowed upon the wise author from all in the lobby, his spirits immediately returned. But such popularity was poor fare for his essentially honest soul—it only served to hasten his contempt for the sham and show of human society.

VanWyck Brooks interprets the obvious cynicism of Mark Twain's old age as the rebellion of his artistic spirit that had been submerged through life by his acquisitive instinct. I should like to suggest a slightly different interpretation of the "Tragedy of Mark Twain," that it is the conflict of his sense of ethical judgment thwarted in its expression by his dominant passion for fame and fortune.

(Turn to page 460)

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## • THEY SAY •

### WHY DID WE PUBLISH IT?

Editor: *Church Management*—

It is not often that I feel inclined to conclude my reading of an article in *Church Management* with a "ha, ha." "The Church and the Social Order" in your April issue proves the exception. It is so filled with peculiar and shallow reasoning that its inclusion in your worthy magazine produces a quandary in my mind. Can it be that you subscribe to the philosophy therein elucidated—or did you, perchance, include it as an illustration of the shallowness characteristic of many critics of the Christian social gospel?

The author's distinction between "intellectuals" and "the intelligent" would certainly be the more interesting and convincing if it were not so obvious that he classifies himself with the latter. It is by no means the first time that Christian prophets have been called dreamers of dreams.

His second point, in which he cites the prevalence of human selfishness vs. self-sacrifice as proof of the necessity for the retention of capitalism, reminds me that it is written concerning the disciples of Jesus, "they all forsook him and fled" (their human nature was weak)—yet his article is recognition that the Christian gospel did not die forthwith. The fact that human nature was less than perfect in the days of Jesus did not bring forth, from him, a declaration that we must wait "until then" (the realization of its perfection) to begin preaching the Kingdom of God. Rather, he is quoted as saying, "Go ye . . . and preach."

Concerning the subject of "liberty, the most priceless possession of American citizenship," I feel moved to remind that where supreme loyalty is lacking there is no real liberty. Paul knew this experience when he declared "though I was free from all men, I brought myself under bondage to all, that I might gain the more," and Jesus when he said "if the Son shall make you free, ye shall be free indeed." With the author I am not interested in human or political dictatorship, but I firmly believe in the value of spiritual dictatorship—indeed that it provides the only freedom worthy of the name.

The paragraphs concerning racial prejudice rather remove themselves from the viewpoint of brotherly love of the Christian kind when one re-reads the sentence "colored Bishops were at all times treated with courtesy, largely because of their high position and because of their own culture and demeanor." I chance also to know individuals who would hardly cite Joe Lewis as the outstanding example of negro achievement from the Christian point of view.

Nor does the author add much light to the somewhat fictitious distinction between "aggressive" and "defensive" war between modern nations. In the light of Jesus' verbal and practiced advocacy of nonresistance the distinction is perhaps not essential. The platitudes with which this important subject is broached do not indicate that the author has in mind any very constructive program for the advancement of peace.

Why, therefore, cast reflection on the Christian ideal that love and goodwill are superior to all strife?

That "the function of the church is to Christianize society" is hardly to be denied, but that "the endeavor to plant the truths of the Sermon on the Mount in the hearts of men" necessitates no mention of their social application is contrary to both the New Testament teaching and New Testament practice. Jesus not only quoted the Scriptures as declaring "My house shall be called a house of prayer," he also "cast out them that bought and sold in the temple." If taken as anything more than pious statement, indeed if taken as a declaration of purpose, his acceptance of the program of Isaiah, Luke 4:18, is significant at this point. For some strange reason all the prophets of God have had the notion that religion is not only a personal but also a social affair. Some there are that have that same notion today.

Indeed yes, "let us unite to Christianize Society," but let it not be on the basis of an emasculated gospel revised to meet the worldly appetite of the age.

More courage and discernment to you, able editor. One can hardly hope that all readers will agree with all articles published, and to suspect that I wish it so would be to invalidate some of that which is above written.

I read *Church Management* with enjoyment and profit. Thanks also for this article by a fellow Methodist. I may even take occasion to quote it in public.

—Carroll H. Prouty,  
Seward, Nebraska.

### A SWIVEL CHAIR EDITORIAL

Editor, *Church Management*:

Your editorial "Is Tithing the Way Out" in the April issue of *Church Management* is of interest to me both as pastor and as chairman of Stewardship in New Orleans Presbytery.

Ever since I have been in the ministry, I have both practiced and preached the "tithe as the authoritative Biblical method of church finance." It is the acid test to which very few Christians wish to submit themselves.

From the tone of your editorial, I sincerely doubt that you have ever entered into the covenant of tithing. It is a pity that the personal accounts of the "larger stewardship" advocates are not open to public examination as the accounts of the Churches in Roanoke and Corpus Christi.

The next time that you write a "swivel chair" editorial on "tithing" get out and make a survey of the needs of the churches and consider, above all things else, that your own "bread and butter" comes from the "expansion of ecclesiasticism."

David Worth Roberts,  
New Orleans, Louisiana.

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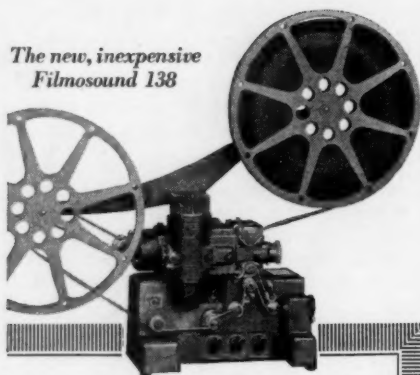
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• • •

The middle of the road folks would sure make good truck drivers.

• • •

There isn't a single excuse for leading a double life.

• • •

It takes something within to be able to do without.

• • •

It's much better to buck up than to back up.

• • •

Folks who are putty seldom make much of an impression.

• • •

High ideals will help a fellow to come out on top.

• • •

All cranks have twisted ideas.

• • •

Seems like Sunday is getting to be our weak day.

• • •

Most folks who have less to live on have more to live for.

• • •

Lots of people go to seed long before they are planted.

• • •

Showing off is a poor way to get on.

• • •

When down in the mouth keep your chin up.

• • •

It's the choice folks who are usually chosen.

• • •

"From the day you are born till you ride in the hearse,  
Things are never so bad, but what they could be worse."

• • •

To make life a bed of roses be a sunflower.

• • •

The upkeep on the downward path seems pretty high.

• • •

The breath of scandal always has halitosis.

• • •

Smoking may cure a ham but never a husband.

• • •

Men with "I" trouble are awfully hard on the ears.

• • •

Marriage knots should lead to home ties.

• • •

Subtracting from your desires may add to your happiness.

#### **Mark Twain**

(From page 457)

In the twilight years the lightly proffered laurels had turned to ashes in his hands, and he realized that he had failed to follow his honest impulses in attacking the entrenched wrongs of his own generation.

He rebels violently against the saccharine optimism of Whitman's democracy. He scoffs at Beecher's pleasant God of love and darkly confides to the days to come the fact that he feels God is a malignant being and the universe a rusty mechanism. The sympathetic soul cannot watch for a life time the doleful caravan of human life losing its way amid the howling deserts, dying in thirst by waterless places and find laughter an adequate response. Paine tells of a dream which Twain insisted he had constantly recurring in his later days—"In it I am always standing up before the audience with nothing to say, trying to be funny, trying to make the audience laugh, realizing all the while that I am only making silly jokes. The audience realizes it and pretty soon they commence to get up and leave. The dream always ends by my standing there in the semi-darkness talking to an empty house."

He had always insisted that he would pass from life with the return of Halley's Comet in 1910. "I came in with that comet," he would say, "and I'm sure that two such freaks as we are will go on together." Full of years and honors, but with a hungry heart that scarce cared to count its past accomplishments and doubted the future, this essential American of the last generation fell asleep in 1910. His last great work was *The Mysterious Stranger*, an effort to describe the reality of life as he had learned it in the dun and twilight years. The stranger advances and speaks. "Strange that you should not have suspected that your universe and its contents are only dreams, visions, fictions." Parrington states the tragic truth, "The mysterious stranger is only Tom Sawyer told in the midnight of his disillusion."

Enduring social transformation is impossible of realization without changed human hearts. Religious leaders are dealing with forces even more powerful than those dealt with by the scientists or economists. When religious leaders have a fiery, yet clear understanding of this, they will, by working on the human heart, so balance the message of the economist and the scientist that we will yet be saved from ruin.—  
*Secretary Henry A. Wallace.*



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## • THE EDITORIAL PAGE •

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### *Starting at the Center*

**W**HAT the Church of today needs is a revival of membership loyalty.

There is nothing new in that statement. Everybody concedes and there are dozens of rather effective plans for promoting that loyalty. Lenten attendance efforts, Easter to Pentecost Campaigns, Fall recovery programs, all these are good. And yet most of these efforts, which depend upon wide spread publicity, fail in one particular. But they ignore a very vital situation as they seek to bring delinquents back into the fold.

The reason for church disloyalty is not found entirely in golfing, automobiles, the Sunday paper, the family picnic. In the final analysis the lack of loyalty is based in the lack of information, in church groups, as to the nature and purpose of the church and the meaning of church membership. The correction of this situation may require a more sustained effort but will accomplish a much more permanent job.

As an observer of churches I am amazed at the lack of information that the average church officer has regarding the Church, his own denomination, the spiritual and social purpose of the Church, the duties of an officer, the place of worship in the church and other rather vital things.

Abraham Lincoln once defined statesmanship as "use of human cussedness for the common good." Some times I think that church statesmanship has degenerated into the use of uninformed men and women to sustain the Church of God.

In the April issue of *Church Management* I ran a little editorial on "Corporate Evangelism." It was used to illustrate an attempt to develop church understanding and loyalty through getting at the very source of things. Start with your church officers and tell the story of the church and what it is supposed to do. Work out into the privileges and obligations of church membership. Put the services and activities of the church in their right places. Talk facts—plain educational facts. Create at the center of your church a group of people who do know what it is all about. Supplant emotional attachment with conviction as to the work and purpose of the Church.

Let me again refer to the circles which may be getting tiresome to *Church Management* readers but which tell their story. Let one large circle represent the church membership. Inside that is a smaller circle, altogether too small, of the loyal constituency. They are the people who are regular in attendance, pay most of the bills and do most of the work. The revival meeting shoots over the indifferent members to bring more people into the larger circle. Many of them, once they are in, become as indifferent as the present marginal member. The average mail order loyalty campaign seeks to bring indifferent members in the large circle into the smaller circle. That is a big improvement over revivalism. This corporate evangelism tries to do this but by a different method. It

seeks to enlarge that inner circle by making the circle itself more dynamic. It assumes that if something of apostolic understanding can be acquired in that inner group that there will come an expansion. If nothing else happens the members within it will know what it is all about when they go out to work in loyalty campaigns.

Perhaps we have been so busy trying to stop the leaks in the dam that we have forgotten the foundations. Corporate evangelism deals with the foundation and the walls. Once these have been established every evangelistic effort and every loyalty crusade will bring better results.

### *As War Clouds Cover Us*

**W**AR evidently is in the making. Honest thinking, clear thinking, Christian thinking is a necessity. Christianity has an ultimate message of peace. Has it a solution for a society perplexed by misunderstandings and racial hatreds? If so, let us preach it boldly, fearlessly, seeking to be true to our Master.


Christian thought has changed in the past twenty years. A man sitting before my desk tells me that his decision to enter the world war was made under the inspiration of an address blessing the allies made by Harry Emerson Fosdick. Dr. Fosdick has now repented declaring that he will never bless another war.

In his war volume *Huts in Hell*, Dr. Daniel A. Poling tells of the "moment when the American army was baptized by fire into the sacrificial comradeship of democracy's international calvary." Our modern soldiers, he declared, were on a crusade more worthy than any since men fought to free the sepulchre of Christ. But, according to the latest *Christian Herald* publicity, Dr. Poling now thinks that all war is wrong.

*The Christian Century* which in war days declared that it was God who had aroused the conscience of the world against our enemies, brought us into the conflict and preserved the wonderful morale of our soldiers, has now become the outstanding exponent, among religious journals, for world peace.

If these instances are indicative Christianity will have nothing to do with war. If they are convictions born from the psychological atmosphere and social influence of days of peace they may not mean so much. In *Religion and the Church Tomorrow* (Cokesbury Press) Roy H. Abrams warns us against taking these professions of peace too seriously. With some point he says:

I am not for a moment questioning the sincerity of the clergy who have renounced war . . . But I am questioning the ability of most of them to remain aloof from the struggle or to oppose it for long. Ministers are human beings and are susceptible to propaganda and the lure of public approval. Their profession, like all



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those who talk for a living, demands that they tell their audiences for the most part what they want to hear.

Yes, there is your problem. Honest thinking, clear thinking, and Christian thinking are needed today. The better foundations we get under our conclusions, before the crash comes, the stronger we will be in the hour of war propaganda.

### Looking to the Fall Months

**W**HILE we are on this subject of church loyalty it might be well to point out that May is a splendid time to begin thinking of the autumn. It is a good month to present to the official board some of the plans you have in mind for next fall.

Of course, your officers expect you to come back from vacation with many ideas. Fool them this time and present them in the spring. Attendance is going to fall off during the summer months. But the ideas implanted in the minds of even Sunday golfing deacons will keep digging into human consciousness during these months.

Let your board discuss various plans possibly without formally adopting them. Follow up the formal meeting with informal chats with each one, defining more fully the things you have in mind. Leave a bit of literature with each one to help sell the idea.

With all the handicaps of the summer months this educational method can be used to good advantage. The doubter in May, after he has turned the thing over in his mind, consciously or unconsciously, may become your supporter in fall.

Ideas implanted in the minds of human beings are like the seed which falls in the soil.

"The seed will spring and grow up, he knoweth not how."

### To a Friend

I call you my friend but the term is only an imperfect vehicle for expressing the deep feelings of my heart. Friendship is an elusive thing; it is quite indefinable, but I know that life is immeasurably richer for one who has discovered its meaning.

Your friendship helps me. There is candor in your speech, sincerity in your actions and frankness in your judgments. While we do not always agree with each other I trust you completely. You are always ready to think well of me and to deal generously with my shortcomings. Yesterday when I was roundly criticized for something that I had done, how stalwartly you defended

me! You seemed to understand. I know that I can rely upon you in the hour of my adversity or in the time of my deep need and that you will always be true.

You respect my inner self and are sympathetic with my fluctuating moods. You observe my failings without reproach and by the very kindness of your silence make me more aware of them. You are interested in my little successes and you minimize my failures. To you I can lay bare my heart and with you share my deepest concerns. You make the hard things of life easier to bear and the pleasant things more enjoyable. There is a golden lustre to our hours together and they have helped me to discover the real joy of living.

Have faith enough in this educational process by sowing ideas in May. There will be a harvest in the autumn.

### Keeping Fit

**C**HURCH MANAGEMENT offers no apology for the amount of space which it uses each year, in late spring and early summer, to educational opportunities for clergymen. The good minister is naturally a scholar and he is eager to take advantage of educational opportunities. But more than that, under present economic conditions, he must keep mentally fit or take the consequences.

The heads of seminaries tell me that they are now placing all of their new graduates. This does not always mean new openings. It means that some minister of experience is being let out that a new and younger man may take his work. Perhaps the new man will cost the church less money. Perhaps he is more efficient. This is not a pleasant picture for the man of maturity. But it does place upon him the responsibility of keeping himself in the best condition possible. Only by making himself invaluable to his church can he be assured of holding his position.

We believe that a minister gains something through years of experience which cannot be possessed by a new man, fresh from school. Churches forget this many times in their quest for youth. If, with the experience of pastoral service and observation, the preacher can offer a competent training, knowledge of present social and church conditions, pastoral counseling and executive leadership, he need not fear this competition.

We are for the man of experience. But it would be silly to assume that years and experience are going to guarantee his economic safety. The wise preacher will use every opportunity offered him to keep himself mentally alert, physically strong and spiritually keen.

And I would be to you what you are to me—a friend indeed!

—Alfred Grant Walton.

### The Christian

When one has found a man who is gentle in speech, cheerful in manner, tolerant in judgment; a man who lives uprightly and unselfishly, loving deeds more than creeds and friendship more than favor; a man who gives without thought of return, being wronged is ready to forgive, and being misunderstood still keeps his faith; a kindly man of wholesome thoughts, uplifting spirit and a resolute purpose to do the will of God, mark him well:—that man is a CHRISTIAN!

—Alfred Grant Walton.





**WILLIAM H. LEACH**  
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Church Management  
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